



Division *I*

Section *7*

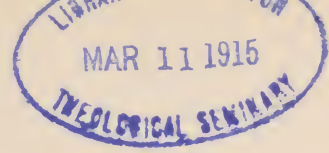
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THE EXECUTIVE COMMITTEE OF THE BOARD IN THE COUNCIL ROOM

From left to right the names are: (Standing) Very Rev. Carroll M. Davis, Rev. Franklin J. Clark, Rev. Drs. Ernest M. Sives, Hugh I. Burleson, Arthur R. Gray, Messrs. John W. Wood and John S. Newbold. (Seated) Messrs. William F. Cochran, Henry L. Morris, Burton Mansfield, Rev. Theodore Sedgwick, Bishops Francis, Lloyd, Greer, Lawrence, Nelson, Edsall, Messrs. E. Waller Roberts, George Gordon King, Rev. Dr. Reese F. Alsop. Bishop Webb of Milwaukee, who was present on this occasion to present a matter before the Executive Committee, may be seen between Bishops Nelson and Edsall.



# The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW  
OF CHRISTIAN MISSIONS

HUGH L. BURLESON, Editor

CYRIL D. BUCKWELL, Business Manager

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No. 3

ONE DAY'S INCOME—WILL YOU GIVE IT?

*In the following words the Board of Missions asks a question of every member of the Church:*

*Will you, in addition to your usual missionary offerings give, during Lent if possible, or not later than June 1st, 1915, at least one day's income?*

## THE PROGRESS OF THE KINGDOM

THE Board of Missions at its quarterly meeting on February 10th realized that it is facing a grave situation and set

**A Critical Situation**

itself seriously to consider ways and means. Many

things conspire to create a condition which, if not promptly and aggressively met, may easily develop into a serious crisis. The receipts are falling only slightly behind the record of last year, but the receipts of a year ago, including legacies, were \$57,000 too little to meet the expenditures of the year. On the present basis of giving, therefore, it seems probable that at the end of the present year an even larger amount (say \$100,000) might have to be added to the accumulated deficit of \$254,000.

Contributing toward this deficiency is the fact that for some reason we seem to have struck an "off year" in legacies. Taking a five-year period we may confidently count upon an average of about \$114,000 yearly from this source. So far, in five months, only \$14,000 have been received. If in the twelve months we receive \$60,000, we shall be fortunate.

There is also one further consideration. For three or four years laymen's missionary committees and others have been appealing to the Board for a change in the fiscal year. The fact that the books closed on the first day of September presented great difficulties. It meant that the work of completing the apportionment was thrown into the summer months, when it was most difficult to reach the people. It was therefore urged that the Board change its fiscal year to coincide with the Church year, and close its books December 1st. This has finally been decided on, but it will be accomplished by closing the books one month later each year for three years, beginning in 1916, and making three apportionment periods of thirteen months each. This means added difficulty with next year's apportionment, and makes it all the more essential that immediate steps be taken to put the Board's finances on a satisfactory basis. Not only must we provide for the present deficit and prevent a larger one, but we must so enlarge our giving as to protect the future and prevent a paralysis of enterprise.

### Plans Proposed

Therefore it was decided to ask the Church for \$100,000, to be raised immediately, and to be provided in two ways: First, the members of the Board are to make their own gifts—as large and liberal as may be—for this specific purpose, and are to reach as many as possible of those within their dioceses as might contribute generously. Secondly, a request goes to the whole Church, through the bishops and clergy, that each individual member shall give, in addition to all usual missionary offerings—if possible, during the season of Lent, and certainly by June 1st—one day's income, or an equivalent self-denial. Everything thus given counts on the apportionment.

If these plans are faithfully carried out, the results can scarcely be doubtful, but everything depends upon personal coöperation and initiative. This call is of the utmost importance. The burdens of the past and the outlook of the future are limiting the initiative and paralyzing the energy of our missionary leaders. If the Church believes in her campaign, she is surely ready to support it; she is not fatuous enough to pause in the midst of a charge to take counsel concerning a retreat. The individual members of the Board are assuming responsibility and asking others to do likewise, and they are hoping and believing that the rank and file of the Church will share in the effort. Individual initiative is the key to success; let each do this thing himself, and "encourage every man his neighbor." So much depends upon concerted, aggressive and immediate action that its importance can hardly be overstated. The need is urgent, the means are at hand, the method is simple. May the Church unanimously respond!

### The Time Is Now

If it be argued that this is impossible, and that the Board is unwise in choosing such a

time for such a call, two statements may be made in reply: First, that the Board shares its unwisdom with other wise ones. Many are doing this very thing. The Presbyterian Church is at this time engaged in raising an even larger amount for an identical purpose, and expects to complete the entire campaign within seven weeks—that is, by March 31st. Also, the awakening conscience of the Church is responding to the appeal of necessity as never before; the obligation of self-denial and personal sacrifice is more widely felt. This Lent will be a deeply important one in the life of the American Church. New givers and workers are coming forward everywhere. Many of them wait only to have a need pointed out, or to be shown their work. The opportunity to reinforce the Church's resources both in wealth and workers is here. In spite of shrinking incomes, personal loss and unemployment, the Church is richer in spirit than before. Things are possible now which might heretofore have been counted among the impossibilities. Through the sorrow and suffering of others we are being touched by the spirit of Christ. Surely we are in the mood to support and set forward the cause of His world-kingdom!

**M**OST gladly do we present in the advertising space of this issue the appeal of the Commission

for Relief in Belgium. This body is officially designated as the sole

agency through which food and supplies may be brought into that suffering country, and it is undertaking to feed six or seven millions of people for a period of six or seven months. Since a million and a half of these are utterly destitute the task is a staggering one. The response from America has been widespread and generous.

but there is still urgent need if Belgium is to be saved from starvation, for this means the dispatching of a shipload of food every other day.

Many leading American citizens both here and abroad—official and unofficial—are volunteering their services in this big undertaking. A large number of states are sending special shiploads of foodstuffs; national organizations, representing six million women in America, are giving their active support; the Post Office Department, express companies and the railroads are doing their part.

The Postmaster-General has permitted the posting, in the 65,000 post offices throughout the United States, of a placard giving detailed instructions for sending food packages and clothing, and for obtaining a refund of the parcel-post expense. Similar directions have been posted in 35,000 express offices.

All this furnishes a concrete opportunity for every person in America, who so desires, to send his gift to Belgium; and whatever we may think of the merits of the tremendous conflict now in progress, there can be but one opinion about our duty to the starving Belgians. America is not yet, and may never be, the mediator in this war; but she is, if she chooses, an intercessor, and she should also be a minister. Our greatest danger is not that we may become involved in it, but that we shall too completely stay out of it. It must concern us tremendously. The Incarnate One is being crucified again in the person of his suffering children. The starving beggar of Sir Launfal sits by the highway in Belgium. Our share of the burden is not, thank God, that of blood and tears, but of sympathy and self-forgetting service. America must give as never in her life before, grateful that she may in this way, without partisanship and without patronage, contribute her share to the world's great need.

ON Tuesday, February 2nd, the newly consecrated Bishop of Cuba, with his family, reached Havana. A welcome of widespread and unquestioned cordiality awaited

### Bishop Hulse in Cuba

him on the dock, where were assembled the members of the council of advice, the chapter, dean and canons of the cathedral, the archdeacons of Havana and Central Cuba, and a committee of the Protestant ministers of the city and of the Y. M. C. A. After a few words of welcome he was conducted to the residence of the dean, whose guest he will be for the present. The days immediately following his arrival were largely given over to receptions of a formal character. On Wednesday evening Dean and Mrs. Myers invited the cathedral chapter and council of advice to meet the Bishop; on Thursday evening at the residence of Canon Gibbons the dean and chapter welcomed the members of the congregation; on Saturday morning all the clergy of the city, including the Protestant ministers and the president and secretary of the local Y. M. C. A., tendered him a luncheon.

On Sexagesima Sunday Bishop Hulse held his first service in his cathedral, and in spite of a "north-easter" which had broken over the city, a large congregation was gathered. The Bishop's sermon spoke of cheer and good courage. This, he said, should be the outlook of the Church. In spite of all present difficulties a greater revelation of Christ is still to come. His Spirit will guide us into all truth. Although there are wars and rumors of wars, it is a day of good works, and never were the different parts of the world so near together as now. In the cry for unity, Christ is being revealed. We are not seeking eternal rest, but looking for eternal advance.

With such a message the new bishop

takes up his task in one of the most hopeful of our mission fields. There is every indication that the effective work of Bishop Knight will be carried forward and extended under the aggressive leadership of Bishop Hulse.

**I**T is significant and reassuring that in spite of the tremendous burdens imposed on the English people by the war in Europe—

**English  
Missions in  
Wartime**

burdens involving a larger financial obligation than that of any other of the allies—contributions to the missionary work of the English Church have actually increased. The *Monthly Review* of the S. P. G., the Committee for Women's Work, says: "It is with intense thankfulness that we have to record the fact, at the close of the financial year, that the General Fund of the Society is higher than ever before. Although the accounts are not yet made up, it is quite probable that we shall have an increase all round. This coming year will be a terribly trying one; we have barely begun to feel the effects of the war, and the difficulties in financing our Society are sure to be great, so we are doubly thankful for the increased receipts in 1914."

Nor are other signs lacking that the spirit of Christ is deeply touching the hearts of men in the hour of stress and trial. The very exigencies of the occasion are bringing about a co-operation and mutual respect heretofore unknown. Among the prisoners in Germany, near Magdeburg, is an Anglican priest, the Rev. B. O'Rourke. This group of prisoners is a very mixed company, made up of soldiers from all parts of the allied armies, but they seem very friendly together and are taking the opportunity of learning each other's languages. A large dormitory has been made into a chapel, where they have no less than three altars—one for the

Russians, one for the Roman Catholics, and one for the Anglicans. The English choir is quite good, the choir-master being an officer in the artillery. Mr. O'Rourke and the Roman Catholic priest are studying theology together, and they use each other's robes and vestments. A correspondent also tells us that the Roman Catholics in Rouen are giving the use of two of their churches for Anglican services. This is an action quite unprecedented.

Cruel as war is, compensations may be discovered which point the way to a better realization and practice of our common Christianity in the days that lie ahead.

**W**ITH our episcopate numbering, as it does, well over a hundred, and involving therefore frequent

**Oregon's  
Bishop**

changes of personnel, a consecration to that high office, while always solemn, is not usually outstanding in its character. Such was not the case, however, with the consecration of Bishop Sumner, which took place in the cathedral at Chicago on January 6th. Seldom has the setting apart of a bishop in our communion created such widespread and favorable comment. Dean Sumner has in many ways become a national figure. In him the truth is ably demonstrated that moral leadership is waiting for the clergy, if they make themselves fit, and are not afraid to exercise it. As a leader in all social reforms, especially as chairman of the Vice Commission of Chicago, he extended his parish until it became the entire city, and looked beyond the limits of the city until his influence was felt throughout the country.

Among the significant words of appreciation may be numbered an article by Graham Taylor in the *Survey* and a letter from ex-President Roosevelt. Chicago was deeply moved at his departure. The *Evening Post* of that



city says, "Dean Sumner is one of the few men whom it seems hardest for Chicago to lose. . . . In countless ways, through fifty organizations, they say, he has exerted an influence upon our community. He was thoroughly effective, of course, as chairman of the Vice Commission, as member of the school board, as an intelligent leader and supporter of our organized plans for civic and social betterment, but most important of all is his understanding of and closeness to the life of the average man and woman. . . . All of this makes it even harder than we had expected to see Dean Sumner go. We can get experts, we can get good preachers, but it is just as hard to get real men as it ever was. We hope to see Oregon appreciate her great luck in getting a bishop who is first of all a man and a fellow-human being."

OUR readers will be interested to find in this issue a modest little article from Bishop Jones,—the first which he has sent us since he succeeded the late Bishop Spalding in Utah. There is no field of the Church more difficult than that over which Bishop Jones has been placed. As the fellow-worker and close friend of the late splendid bishop, he commands in an unusual degree the confidence and sympathy of men and women to whom he is not personally known. The Church will be eager to know more of his plans and purposes and to co-operate with him in carrying them out.

Our cover design this month is from a photograph sent us by the late Bishop Spalding when making a visitation in the locality of which Bishop Jones writes. The rowboat in the foreground was the late bishop's ferry across the river.

THE children of the Sunday schools are now in the midst of their annual campaign on behalf of missions. The

**The Lenten Offering of the Sunday Schools** has developed wonderfully in recent years, and has become one of the most important activities of our Sunday schools; important, not chiefly because of the large sum of money raised thereby, but by virtue of its educational value in bringing the children into touch with a world-wide enterprise.

But this offering is not yet what it might easily be. In some parishes and missions it is prepared for and actively stimulated; in others, it rather takes its chance. With the co-operation and interest of clergy and teachers it could be greatly increased—to the advantage of all concerned. It is not fair to the children that an interest so vital should be languidly presented and laggingly followed up. It has no place as an educational feature unless it be made a *live* thing. If it were made alive in all parishes; if the children were told why they were giving, how to give, and what becomes of their gifts; if on each Sunday in Lent the enterprise were stressed and account taken of its progress; if at Easter time the gifts were presented on the altar during a special service—preferably by a number of Sunday schools representing a considerable unit; where possible, the diocese—if all or most of these things were done, the missionary gift of the children would be \$250,000. Here then is an opportunity for those in touch with Sunday schools to use their personal influence during the present Lent, and not only help the Church in an emergency, but also enforce the lesson of loving self-sacrifice, which many are learning in these troubled days.

Let no one look upon the Lenten Offering as a mere exploitation of helpless children for the sake of their

pennies. Such a point of view is utterly unworthy and unjust. On the contrary, the offering may be a fine example of that generosity and loving sympathy which finds so ready an expression in the hearts and lives of children, and which so surely brings its blessing.

### Carrying the Message

In this connection a plan which is being worked out in the Second Province will be found interesting. The fundamental idea is to reach each Sunday school with a personal message from the Board. In order to accomplish this, in the diocese of New York, on March 7th, the third Sunday in Lent, a company of volunteers will meet at the Missions House for a celebration of the Holy Communion and will disperse to address for ten minutes each one of the schools in the city. They will come as the Board's direct representatives, and will tell the children just why their help is so greatly needed this Lent. The carrying of this message to all on a single Sunday should produce a deep impression. Why may not other cities follow this plan?

A THOUSAND miles up the Yangtze is our mission at Ichang; not quite, but nearly the most remote of

our stations in the interior of China; "The Whole World Kin" so far away that

it would have seemed, a few years ago, utterly out of the world of civilized endeavor and

modern thought. Yet there comes to hand but now a letter telling how the boys of St. Joseph's Trade School, on All Souls' Day, made an offering for the relief of their homeless and fatherless little brothers in Belgium. It was a generous offering, too, considering the fact that these boys are very poor, many of them having been beggars and orphans at the time of their admission to the school. Their gift was over 4,000 *cash*—about \$2.00 in our money. Together with the money they also sent four pieces of cloth, 112 Chinese feet, which were made by the boys of the weaving department.

The missionary in charge of the school says: "The eager response reminded me of the spirit of our Sunday school children at home, especially in Lent, when they try to help their little brothers out here. To-day these same little brothers are passing on the message of good-will."

ON January 25th the Very Rev. Paul Matthews, dean of the cathedral in Faribault, was consecrated as the fifth bishop of New Jersey. Bishop Matthews succeeds Bishop Scarborough, who during a long lifetime was devoted to missionary work and rendered valuable service on the Board. Bishop Matthews himself has served on the Board as a presbyter, having been elected by his department in 1910 while serving as Dean of the Cathedral in Cincinnati, Ohio.

A LAYMAN of the Church says: "I am deeply distressed by the failure of the Church to give the apportionment. In view of present world conditions, is it enough for the Board of Missions to say: 'There ought to be no retreat,' Should it not rather declare 'There must be an immediate and determined advance?' Does the Board ask enough of us Churchmen? Are we not able to provide all that is needed?" This layman offers not simply to give one day's income during the year, but the income of one day for each of twelve months, in addition to his usual missionary offerings.

Will you follow his example?

# THE SANCTUARY OF MISSIONS

**B**E not afraid to pray!—to pray is right—  
Pray (if thou canst) with hope;  
but ever pray,  
Though hope be weak, or sick with  
long delay!  
Pray in the darkness, if there be no  
light.  
Far is the time, remote from human  
sight,  
When war and discord on the earth  
shall cease;  
Yet every prayer for universal peace  
Avails the blessed time to expedite!  
Whate'er is good to wish, ask that of  
Heaven,  
Though it be what thou canst not hope  
to see;  
Pray to be perfect, though material  
leaven  
Forbid the spirit so on earth to be:  
But if for any wish thou dar'st not  
pray,  
Then pray to God to cast that wish  
away.

—*Hartley Coleridge.*



## THANKSGIVINGS

**W**E thank Thee—  
For the privileges and blessings  
of another Lent; for the  
fellowship of thy sufferings; for the  
lesson of sacrifice and the consolations  
of the Cross.

For the earnest young bishops who  
have gone forth as leaders of thy  
Church.

For the fruitful years of Bishop  
Restarick in Honolulu. (Page 201.)

For conspicuous examples of faith-  
ful service in remote places by phy-  
sician and priest. (Pages 189 and 183.)

For the ten years' episcopate of thy  
servant, Logan Herbert Roots, Bishop  
of Hankow. (Page 187.)



## INTERCESSIONS

**W**E pray Thee—  
To bless the efforts of the  
Sunday-schools, that they may  
lay a generous and worthy offering at  
the feet of the risen Christ.

To direct and guide those who are  
endeavoring to supply the immediate  
and urgent needs of the Board of Mis-  
sions.

To move the hearts of all thy people  
freely to give of that they have re-

ceived for the upbuilding of the King-  
dom of Thy Son.

To strengthen and sustain all those  
who amid distress and pain minister  
to the bitter needs of the nations who  
are at war. (Pages 162 and 169.)

For thy servant who enters upon his  
work as missionary bishop of Cuba.  
(Page 163.)

To guide and bless the missions of  
our sister Church of England in their  
time of trial, and to bring spiritual  
blessing out of the material necessity  
which is laid upon them.

That thou wilt help us so to pass our  
Lent that we may find ourselves, at  
the Eastertide, nearer to thee, and  
better fitted to do thy will.



## PRAYERS

### For Lent

**O** LOVING CHRIST, who by the  
pathway of Thy Cross didst  
make a way for the ransomed to  
pass over the chasm of death and enter  
the gateway of eternal life; deepen in  
us this Lent the desire to make all  
men know the wonder of this Thy so  
great salvation, who art with the  
Father and the Holy Ghost one God,  
world without end. *Amen.*

### For Generosity

**O** HEAVENLY FATHER, who  
openest Thine hand and fillest all  
things living with plenteousness;  
may thy children glorify Thy Holy  
Name for all Thy care and loving  
kindness. May a grateful sense of  
Thy mercy and pity move them to love  
Thee more truly, and to offer more  
generously for the service of Thy  
Kingdom the earthly treasures which  
Thou hast committed to their hands;  
through Jesus Christ our Lord. *Amen.*

### For Brotherly Pity

**B**LESSED LORD, who for our  
sakes wast content to bear sorrow  
and want and death, grant unto us  
such a measure of Thy Spirit that we  
may follow Thee in all self-denial and  
tenderness of soul. Help us, by Thy  
great love, to succor the afflicted, to  
relieve the needy and destitute, to  
share the burdens of the heavy-laden,  
and ever to see Thee in all who are  
poor and destitute. We ask it in Thy  
Name. *Amen.*

—*Bishop Westcott.*



OUR MISSIONARY, MR. HERSEY, AND SOME INDIAN FRIENDS

## A HILLSIDE FUNERAL

*By the Rt. Rev. Paul Jones, D.D.*

AS we came down the river road toward Ouray to attend the monthly issue of rations to the Indians, one cold January day, we saw a party of Indians making their way up a draw into the foothills. One lone Indian greeted us as he crossed the road and told us that his little girl, about a year and a half old, had died the day before, and that they were burying her in the hills.

"Don't you want me to say a word over her?" asked Mr. Hersey, "and talk to the Holy Spirit for her?" Wichitz, the Indian, nodded, so we turned the horses and wound our way up the draw after the others.

Half a mile up from the road we found the others gathered. Two Indian girls, one the mother of the baby, were huddled over a fire. Wissi-up, Ah-choop, and Buckskin Jim had just finished digging a grave in the hard gray shale. A dead horse, half eaten by coyotes, lay nearby pointing his feet to the sky, and on one side an old squaw sat in a wagon, while the saddle horses stood around. First the tent in which the child had died was placed in

the grave. Then the body, wrapped in quilts, blankets and shawls, was put in position with the head resting on a pillow.

While Mr. Hersey read a part of the burial service we stood with bared heads, and even Wissi-up and Ah-choop took off their hats, though they were none of them Christians. When the words of the service were ended the missionary told them of the little burying-ground by the chapel at Randlett, where there would never be any danger of their loved ones being disturbed, as they might be up in the hills. Then the baby's playthings were put into the grave, while one of the men broke up the dishes and pans that had been used in the tent, for the Indians bury with the dead all the articles that have been associated with the person that has gone.

We turned to our team and went on our way, feeling that something had been done to bring that family closer to the Kingdom. They were still heathen, but the shy desire for what the Church stood for, had had a chance for expression, without their having



THE STORE AT OURAY WHERE THE MEETING WAS HELD

to ask openly for the missionary's services. God had led us to the meeting, and perhaps it may bring them all closer to Him.

Then we came to Ouray on the Green River, with its couple of houses, a store and log shacks that the Indians coming from up and down the river camped in. Inside the store the Indians were gathered around the stove. We greeted them, and they extended hands of welcome as the bishop was introduced. Getting permission of the storekeeper, a "talk" was announced for the evening.

About 7:30 the store was filled with Indians. A dozen squaws stood on the outskirts of the crowd, while forty men sat on the counters and boxes or stood about the stove. Mr. Hersey introduced the bishop, and the latter told them how he wanted to be their friend as Bishop Spalding had been. Johnny Victor repeated the bishop's words in Ute, as he went on to tell them of the prodigal son, and how God loved them and wanted them to be good true men. It was Mr. Hersey's turn then, and he continued the message, to which all listened, and invited them to come to the Church on Sunday. In a different setting, in that

crowded, goods-filled store beneath the flickering lamps, it was the same preaching to the Indians that has been done ever since the Pilgrims landed, and that has so often borne such good fruit. It was hard to tell how much the Indians understood, but the next day we learned something of it.

After the issue of rations we went to one of the shacks where a dozen Indians, old and young, were sitting around a stove. First they showed us with pride a well-written letter just received from one of the boys of the family who is attending the Government School at Riverside, California. Then one of the older Indians, Albert



Our little church at Randlett which has a burying-ground



INDIAN SQUAWS GETTING THEIR RATIONS

Cesspouch, rose to his feet, drawing his blanket around him, and began to speak. His eyesight was gone, owing to cataracts, but he stood erect in simple dignity as he spoke what was in his heart, while his daughter, Rosita, interpreted for him. He thanked us first for what had been said the night before, and said the Indians were glad that we had spoken to them. Then drawing forth a little silver cross, he held it high while he said that it was good; it meant that we

were all brothers and were to live in peace and not fight each other any more. It was the cross Bishop Leonard had given him when he was confirmed a dozen or more years before. Through the years he had kept it always with him, and he knew and loved its meaning.

With such evidence of the value of its work the Church may well continue in full faith that the Holy Spirit will in time find lodgment in the hearts of all these dark-skinned children.

### THE FINANCIAL SITUATION

For the fiscal year ending August 31,  
 there is needed to meet all the expenses  
 of the missions at home and abroad, \$1,696,935  
 At the present rate of giving the income  
 for the year will not exceed . . . . 1,290,704

Possible shortage on August 31st . . . \$ 406,231

*Above is the reason why members of the Church are being asked to give, in addition to all usual missionary gifts: One Day's Income.*

# \$1,000,000 FOR MISSIONS!

## THE PROGRAM OF THE PROVINCE OF WASHINGTON FOR 1915

*By the Rev. George G. Bartlett*

The Editor has asked for this article on the project undertaken by the Province of Washington. Mr. Bartlett is a member of the Standing Committee on Missions elected at the primary Synod of the Province, and this Committee is endeavoring to bring the vision of the Synod to fulfillment.

THE line between foolhardiness and prudent boldness is rarely sharp and clear. Very often consequences alone can definitely prove to which side of that line a specific proposal really belongs. Yet in every department of human life men are constantly acting without proof positive of the prudence of their course; and the wise man, while he tries to avoid rash and unnecessary risk, yet feels that in every venture which promises great gain there is also a possibility of failure. That is life: "Nothing venture, nothing gain." Even for the Church this is true.

The Province of Washington, at its primary Synod, made such a venture. On motion of the Bishop of Pennsylvania, it called for the raising of a Million Dollars for Missions by members and adherents of the Church within its borders, during the year that closes with the next meeting of the Synod, to be held in Richmond, Va., in November, 1915. Is the project visionary, foolhardy—the offspring of super-heated enthusiasm? Or is it practicable, statesmanlike—a piece of wise boldness? That it is bold, none will deny; but before further qualifying adjectives are added, it is only fair to weigh the arguments that led to the proposal. I shall group these roughly under two heads: First, the proposal itself; second, the methods proposed.

### *I. The Proposal*

To understand the proposal one

must realize what the Church in the Province has already done, and what are its as yet untouched or unexhausted resources.

Concerning what has already been done, Dr. Bratenahl, in his annual report as Secretary of the Third Department (which in November last became the Province of Washington), pointed out that the Church within the Province had in the twelve months previous given fully \$500,000 for missionary work. Dr. Bratenahl's statement included the following items: (1) all gifts from all the dioceses applicable on the apportionment for General Missions, as received by the treasurer of the Board of Missions; (2) all "specials" and "designated offerings," as received by the treasurer of the Board of Missions; (3) all contributions reported by the several dioceses as received for missionary work within their respective bounds, i. e., for "diocesan missions" so-called; (4) a very conservative estimate of the amounts given for missionary work of any sort, general or diocesan, which reach their destination through other than the usual channels, and which therefore have failed to be recorded either by diocesan treasurers or by the treasurer of the Board of Missions. Those who have examined Dr. Bratenahl's figures are satisfied that he has rather under than overestimated in saying that Church people of the Province gave a half million of dollars for distinctively missionary work during the twelve months under review.

UNTOUCHED OR UNEXHAUSTED RESOURCES

(1.) *Non-Givers and Sporadic Givers.*—Every parish priest, indeed every Church-member, who has given attention to the matter, realizes clearly that there are great resources as yet untouched, or but lightly touched for the support of the cause of Christ. But it seems worth while to state this fact, not in the terms of the local parish but of the whole Province. There are, according to the current *Living Church Annual*, at present 205,799 communicants reported by the twelve dioceses within the bounds of the Province. It is probably not unreasonable to suppose that for each such communicant there are at least four adherents of an age to be at work and earning. I use the word adherent in a large but proper sense, to include all who through the enrollment of children in the Sunday-school, or through demands upon the priest for occasional services, are within the legitimate sphere of the Church's influence and responsibility. Many of these are, it is true, sadly lukewarm to say the least; but it is within these circles that the active parish is always striving to extend its membership. If this assumption is well founded, the proper clientele of the Church within the Province amounts to 1,028,995 men and women. Now if all these could be induced to give the price of an ordinary postage stamp, regularly each week, for the "Lord's Treasury," the total receipts would be \$1,070,154.80 for the year. Theoretical calculations of this sort are perhaps not worth very much; but at least they demonstrate, quite conclusively, that regular giving of an amount so small that it surely cannot be beyond the power of the *average* adherent of the Church, would readily meet, and even exceed, the large sum set by the Province as its goal.

It is, of course, impossible to say

how many of these million and more persons are already givers for missions; but I believe no one will be inclined to dispute the assertion that a majority are either absolute non-givers, or merely sporadic givers. If these all could be reached and interested, the receipts would increase by leaps and bounds.

(2.) *Self-denial vs. Surplus.*—There is, however, another important resource. Some one has said that ninety per cent. of our Christian giving is from our surplus, while only ten per cent. represents genuine self-denial. The statement is of course only a guess. But how many of us will venture seriously to question it? And yet if our Christianity has really gotten beneath the skin, don't we realize that nothing but self-denial will meet the necessities of the case—or satisfy the ardor of our devotion? A layman in one of our big cities recently addressed a gathering of the clergy; and the burden of his message was: "You clergy have been too easy upon us. You have not set the demands for personal service or for money-gifts high enough." There is probably real truth here. Nothing, after all, stirs men like the appeal for sacrifice. And the plain truth is that we all have grown a bit lax and comfortable in our discipleship. There is untold power in an earnest straightforward plea to Christian men and women that they are bound, by the terms of their enlistment, to give of their time, their strength, their intelligence, their money, till the giving really hurts, in some fashion that is very distinctly comparable with the painful self-sacrifice of our Saviour Himself. To follow Christ is a costly profession; and if we are not conscious of its cost day by day we may quite safely conclude that there is something wrong with our conception or our practice of discipleship. If throughout the Province this simple message could be carried with trum-



pet tones, the resultant self-denial fund would be an amazement and a joy to us all.

## II. *The Methods Proposed*

These are simplicity itself; and they arise out of the very nature of the proposal as above outlined.

(1.) *Bookkeeping.*—First, the Standing Committee on Missions of the Province, in co-operation with the Committee on Finance, is endeavoring to secure a full and true report for the year of all contributions from within the Province for missionary work. We are satisfied that much is given that we do not hear of. We believe that better and fuller records will reveal a situation more encouraging than is generally supposed. But improved records will increase, not the reality, but only the appearance of our giving. It will mean not more good accomplished, but more credit for the good already done. Even this is important and worth while; but the committee is much more concerned to increase the substance than to ensure that the shadow it casts is a good likeness.

(2.) *Regular Giving by All.*—The chief problem, then, is to reach and interest those who now give nothing at all, or who give only irregularly. There is only one way in which this can be done. The members of each local parish and mission must be the originators. A central committee can do no more than suggest in outline the methods that have been tried, and that have succeeded beyond expectation wherever they have been tried. So much has been said about the "Every Member Canvass," that many of us are tempted to be weary of the very name. In reality it is only a convenient term to cover two ideas: *First*, that a *personal* invitation should be extended to every man, woman and child within the Church's sphere of influence to give something for Christ's sake toward the support and

extension of Christ's Kingdom; and *second*, that the giving of this invitation should be a matter of concerted and organized effort on the part of a group of willing Christians within each parish or mission. The first of these ideas we hesitate to apply; largely perhaps because of a not wholly unworthy reserve in regard to our own faith. Yet surely, reserve is out of place if it hinders the progress of our Master's Cause; and how can that cause progress unless we, like Andrew and Philip, go out and find our brothers? The second idea we hesitate to apply from sheer lack of recognition that the King's business *is* business, and must be handled in a business-like way. And in reality, to plan and carry through a whirlwind visitation of every one within the proper influence of one's Church, in a given time (preferably, where conditions admit, on a single day), and to have the results tabulated and compiled for announcement at a parish meeting or service as the finale, is a piece of work as fascinating and exciting as any one can possibly desire. In the Province of Washington we are striving to arouse every diocese and every parish to try just this. If it is done, the Committee on Missions will be much surprised if the million-dollar goal is not easily and greatly exceeded.

The "duplex envelope," of course, goes with the Every Member Canvass—though not of inherent necessity. We all know how poor as a business method are the customary Sunday collections for missionary work; some people are absent the Sunday previous, do not know in advance of the special collection, and come unprepared; others forget; yet others are accidentally absent; or bad weather spoils the whole thing. Moreover, a dollar bill put in the plate looks generous, whereas two cents a Sunday does not satisfy the conscience. I know of one parish

that has always met its apportionment for General Missions—an apportionment ranging from \$1,700 to \$2,500 in recent years. Up to three years ago the method used was two Sunday morning collections, supplemented by the rector's begging letters when the amount of the shortage became clear. A mere handful of the people carried the burden; the rank and file of the congregation gave only some fifteen per cent. To-day, by the weekly envelope system the same rank and file of the people are giving, without a murmur, *five* times the amount they formerly gave, and have this year pledged in addition gifts for a Self-denial Fund for missions which is twice the sum that only three years ago they were content to consider their full contribution for missionary work.

One remark is called for here. It is perhaps a ticklish matter to ask those whose connection with a parish is very casual to contribute for parochial support. Many of us might feel that this is too much like asking something for ourselves—or something at least in the benefits of which we are to have a kind of share. But there is no such objection to asking the help of these people in the missionary work of the diocese and of the Church at large; and asking, not on the ground that they are members of the parish, but on the deeper ground that they have more or less fully and deliberately "professed and called themselves" followers of Christ. Why should we not then, in trying to reach out to the furthest limits of our membership, make our plea for support *missionary* rather than *parochial*? We can surely utter such a plea without the slightest embarrassment arising from the fear of a suspected selfish interest. And if it be answered only thus far, we shall at least have borne our witness to the cause of Christ, we shall have shown the devotion of our local parish to

that great work, and we shall have increased its support. And meanwhile the empty parochial half of the envelope will bear its mute but constant witness to the existence and the need of the local work.

(3.) *A Self-denial Fund.*—Christian people to-day are facing demands upon their generosity that are appallingly heavy and pressing. Gifts out of our comfortable surplus will not go very far; many of us indeed are without the surplus to which we have been accustomed. Nothing but self-denial remains. I cannot but believe that the hand of God is in this. Giving of one's surplus is after all a poor expression of devotion. So it is of the very substance of the proposal that our campaign should stress the note of self-denial. To the outer ring of vacillating adherents our cry is for cooperation—is that they indeed as truly as we have part and lot in this matter. To the inner ring of avowed and active members our cry is for self-denial—is that they and we should take up the cross to follow Christ. Both cries are needed, the one with the other. For they supplement, support and quicken each other. If we can—nay, if we but will—utter them together, lifting up the voice with strength, the issue is assured and is glorious.

### III. Results Sought

The proposal unanimously adopted by the Synod, after careful consideration, specified quite clearly the purposes for which additional funds are this year needed. They were two: First, that the amounts necessary for both diocesan and general missionary work should be *met in full*; this being our primary duty. As a matter of fact, the Province never yet has met in full the share of the budget assigned to it by the Board of Missions. Last year only four of its twelve dioceses completed their quotas; and the Province itself

gave less than it was asked by \$18,192.59. Second, it is obvious that missionary work is bound to be affected sooner or later by the European war. The nations involved are now together responsible for rather more than one-half of the funds which maintained the advance posts of Christianity. So far they have not allowed these to suffer. But is it conceivable that they can continue to give at the rate of fifteen or sixteen millions of dollars annually, when their very existence is at stake? Great Britain alone, for example, expended nearly \$12,000,000 for missionary work in the year 1910. This year she has innumerable Belgian refugees to feed and clothe, and there are great poverty and higher prices for her own folk to contend with. Ours is the one great missionary country of the world which is not confronted by difficulties and dangers of an utterly unprecedented sort. This fact is a challenge to us. It is more than a challenge; it is a splendid opportunity,—and one not likely to recur in our time. It enables us to show the temper of our religion. And just at the present, when many are asking whether the Church and Christianity are a failure, the value of an undaunted, heroic answer will be quite inestimable. So the Synod has called upon us all, first to complete as promptly as may be our full quota for the usual missionary work, diocesan and general; and then, to place in the hands of our Board of Missions an additional sum, to be used, at its discretion, for the maintenance or even the extension of work on the outposts of Christianity which may now or later be embarrassed or checked by reason of the war. It is a glorious vision of duty and opportunity; it is an answer to the doubts of timid and sceptical souls, so simple, so direct, so eloquent as to be indeed Christlike.

For such an answer is more, vastly more, than a mere gift of dollars and

cents. It is a gift of faith; it is an earnest of devotion; it is a proof of discipleship. This is its real value. Money is not merely money. It is, and represents, two things: Toil and self-denial. To give it is to give so much of our earning power, is to forego so much of luxury or pleasure, or perhaps even so much of elemental comfort which might be ours. And both the gift and the forbearance are precious evidences and expressions of discipleship.

So far the outlook is promising for success. The Standing Committee on Missions of the Province is not blind to the magnitude of the undertaking. The mere effort to bring the proposal home in a wise, a vital, an appealing fashion to every one of the 1,116 parishes and missions within our borders is appallingly difficult. We have no precedents to guide us, no adequate machinery to use, no sufficient staff of agents and messengers to send; and the time is very short. Worst of all, there is everywhere (and in all our hearts) not a little stagnation and indifference. Yet at our last meeting there was abundant encouragement. Here, for example, are two or three specimens of the news that enheartened us: In most of the dioceses of the Province mass-meetings are being held to launch the campaign; and men of enthusiasm have risen up in many places to carry through this preliminary advertisement which is so necessary. In one of the larger dioceses an interested layman has rented and equipped an office for the diocesan missionary committee in a central business building, and a force of clergymen and laymen are giving their time ("all of it that is needed") in a carefully planned effort to show every parson, vestry and parish in the diocese, how helpful an every member canvass would be, and how best to carry it through. In the same diocese the largest parish completed its apportionment for General Missions by the middle of January; its people

will work for the next nine months to raise at least an equal sum toward the Million Dollars. In a small parish in another diocese, "self-denial" pledges were asked for a special Missionary War Fund; and as a result the pledges through the duplex envelopes for the apportionment show a very large increase, and special envelopes and pledges for the War Fund amount to approximately half as much more.

Such facts heartened our commit-

tee. We felt that we could go on in our effort with patience and with all our might. It may well be that the Province will fall short of its goal; it may well be that lack of wisdom and faithfulness on the part of our committee will hinder the work. But of two things we are certain: The Province will do better than ever before; and complete success is really and easily possible. It needs only that every one lend a hand, for Christ's sake.

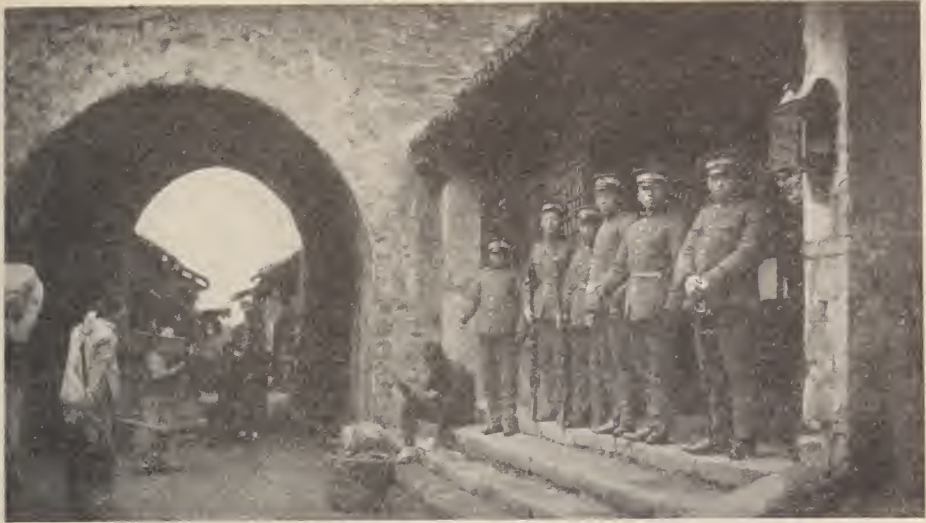
## POISONED BIBLES FOR THE SOUTH SEAS

FROM the Bible House in New York a thousand Bibles have just been sent on a voyage of fifteen thousand miles. They are a part of the eighth edition in the Gilbert Islands language printed by the American Bible Society, and their destination is Sydney in Australia, there to be re-shipped to Ocean Island and Apaiian in Micronesia. The preparation of the Gilbertese text was the loving labor of a lifetime to the famous missionary translator, the late Rev. Dr. Hiram Bingham. The finished books disclose a happy collaboration of Bible Society and missionary in giving light to the isles that "wait for His law."

In the bindery at the Bible House poison was worked into the covers to discourage insect foes: the packing-room was turned into a tinshop while the books in parcels of twenty were soldered up in tin to guard against wetting by waves or weather, and the shipping office supplied the tin cases with fifty stout boxes as armor against rough handling by stevedores of many races—all these pains being taken to insure the safe arrival of the precious freight at the Gilbert Islands. The cost to the American Bible Society of this consignment was \$1,367.

It is a free grant to the American Board's Micronesian mission. While the missionaries are free to give away the Bibles at their discretion, they will return to the Bible Society the net proceeds of any sales of these books which may be made among the people of the islands.

Ocean Island, to which the most of these Bibles go, is only a mile and a half in diameter, a mere dot on the Pacific Ocean, almost under the equator, some five thousand miles southwest of San Francisco. But the forty boxes landed at Ocean Island will be sent or taken on adventurous voyages of two hundred miles or so to other islands of the Gilbert group, by Mr. Richard Grenfell of Australia, who acts for the American Board. The secret of the choice of this little island as a distributing center is its great wealth of phosphate, which attracts steamers and makes trade serve evangelism. Steamers going to Ocean Island for phosphate that will fertilize the fields of Australia carry from Sydney the Scriptures printed in New York to be the seed of a spiritual harvest throughout the Gilbert Islands. So the ends of the earth do praise the Lord.



SOLDIERS AT "PRESERVE THE PEACE" GATE, WUCHANG, CHINA

## A PAROCHIAL MISSION IN CHINA

*By Rev. Edmund L. Souder*

ONE often hears it said that the opportunity for spreading the Gospel in China to-day is unique; that there, if anywhere, "the fields are white to the harvest." The truth of that statement is constantly being borne in upon us whom God has called to be reapers in this ripened field, and yet now and then something happens which shows that even we do not fully realize the depth and extent of the marvelous awakening that is going on around us in China, and the eagerness of souls for the saving faith of the Gospel. It is a desire to tell those at home of just such an instance that impels me to write what follows.

Among our churches in Wuchang is St. Mark's, built some ten years ago just outside the Pao Ngan (Preserve the Peace) Gate in the southwest corner of the city. The work has been carried on by the various workers, native and foreign, but despite every effort has never been attended by the

same degree of success and growth as in most places. The number of communicants has remained nearly stationary (about thirty-five); those who have been added merely balancing those lost by death, removal, or other causes. A number of those high in authority in the mission—Chinese clergy as well as foreign—have counselled closing the church or moving it elsewhere, feeling that it was impossible to accomplish much with it in its present location. It was decided, however, to make another effort, and last autumn, on the removal of the Community of the Holy Saviour from Ichang to Wuchang, it was put in charge of St. Mark's during the building of its own new church of St. Michael and All Angels.

From the moment of arrival in Wuchang, the Rev. Robert E. Wood, priest-in-charge of the community group, has endeavored to improve the discouraging state of things that existed, and to inspire with greater

zeal for the Kingdom many who had grown careless and apathetic. Within a month there was noticeable improvement.

It was then determined to hold a Mission at St. Mark's during the first two weeks in Advent—the first week primarily for Christians, and the second for heathen. The Bishop and Archdeacon Hu agreed to come over from Hankow to preach at the services on the respective Mondays, but for the rest the preaching was mostly by Father Wood and the Rev. Y. T. Fu, the Chinese priest at St. Mark's. The preparation for the Mission included daily prayer in its behalf, calls on all the communicants in the parish, and a special day of intercession on the Friday before Advent Sunday, when from morning till evening there was no break in the chain of native Christians, who, according to promise, came to pray for half an hour for God's blessing on the efforts of the Mission.

The services during the Mission were a daily Celebration of the Holy Eucharist and a preaching service at 6 p. m. We hoped for encouraging results—that the church might be as much as half-filled on some of the nights. It seemed foolish to look for more than this when but six weeks previously the Sunday morning congregations, omitting the school children who are required to come, had averaged ten to fifteen people. But God reproved us for our little faith. From the beginning the results far exceeded our fondest hopes. On the opening night (Advent Sunday) the church was almost filled, and the next evening, when the Bishop came, he talked to a crowd of over two hundred people who occupied every pew in the church. By Thursday it was necessary to put in rough wooden benches up most of the center aisle, and by the next night not only were people packed into every pew in the church, but there were others standing on pews. Not merely had benches

now been placed up the entire length of the aisle, but the chancel was filled! Still others stood in corners and in the aisle. Even then there was not room for all who wished to hear, for many came and went away finding there was no empty space. Consequently by Saturday it was found necessary to conduct an "overflow meeting" in the large schoolroom in front of the church, and there, every night through the entire second week of the mission, forty to fifty heathen boys came in off the street of their own free will to hear the "doctrine expounded," while their elders, mostly men, packed the church!

Let me, in connection with the Mission, relate a specific instance showing the receptivity of the Chinese for Christian truth. Wuchang, as the city where the first revolution was hatched and as a hotbed of rebels now, is still under martial law, and soldiers armed with bayonets guard the city gates, opening all packages that go in and out. It has been our custom, in passing through the gate on our way to and from St. Mark's, to exchange salutations with the soldiers on duty, and frequently Father Wood has stopped to joke with them. After a time they began asking questions about St. Mark's, and as we came home the opening night one of them smilingly said to Father Wood: "I was there to-night. You preached very well!" Other soldiers gathered around. "We are coming too," they said, and every night thereafter, during the two weeks, some of them were there. One evening as many as eight came! Evidently, too, they were more than merely curious, for one evening on our way home, with no previous suggestion from us, they asked Father Wood whether he would give them some literature to read on "the doctrine," and later they said they would like to come to St. Mark's for a Bible Class if he would teach them. Think of it! Eight or ten heathen soldiers, strong, manly fellows, re-

questing spiritual guidance from a Christian priest whom they had known but a few weeks!

How shall we explain all this eagerness to learn of Jesus? Whence is it? Not of man, but of God, whose Holy Spirit is working mightily among this ancient people, turning their hearts toward Him who is the Light which lighteth every man that cometh into the world. As has been said, some of the Chinese clergy themselves felt it was impossible to work St. Mark's successfully, and undoubtedly it is badly placed, yet for fourteen consecutive nights it has been possible, without any systematic advertising, to pack the church to the doors!

What is now to be done? Is all the effort of the Mission to go to waste? By no means! In the first

place, the daily offering of the Holy Eucharist, begun with the Mission, is to be continued. Then there is to be systematic instruction for those who during the mission have signified their desire for it; a Sunday school class for the heathen children, who expressed entire willingness when it was suggested to them; a special class for the soldiers at the gate, and regular preaching services on certain nights of the week (perhaps every night).

God has richly blessed the efforts made thus far at St. Mark's,—blessed them far beyond the wildest dreams of any one. Can we doubt that if we have faith He will lead the parish on to greater and greater usefulness, and through it will bring many souls to earnest love of Christ, and of His Body, the Church?

## “THE GREIGS OF FANNING”

ONE morning, while standing on his porch, the Bishop of Honolulu saw a man leading a little girl by the hand and looking around as if seeking some one. On inquiry it developed that he wanted to see the principal of the Priory. As the Bishop accompanied him to the school, nearby, thinking he recognized a family likeness, he asked the man if he were not a Greig. “Yes,” he replied, “I am David Greig. I came from Fanning Island this morning, and this is my brother's little girl whom I want to put in school.”

A story of this Greig family will be interesting. A Scotchman named Greig years ago married a Polynesian woman from Penrhyn, one of the Cook Islands. He settled on Fanning Island and began the copra business, as there are many cocoanuts there. Labor was obtained from various sources, mostly from the Gilbert Islands. The title of “king” was given to Greig, who controlled not only

Fanning, but the neighboring island of Washington, 90 miles distant. Three of Greig's sons were educated at Iolani



LITA GREIG

School, and three girls at the Priory. One of these, William Greig, has been for years a sort of governor and postmaster, the island being within the postal division of New Zealand. Ten or twelve years ago Fanning Island was made the cable station from Vancouver to Australia, and a few months ago the German cruiser *Nurenberg*, which had coaled at Honolulu, destroyed the instruments of the cable station and its buildings, as Fanning was a British possession. Among the prisoners of war held during the *Nurenberg's* stay was one of the Greig family who had recently returned to the island from Iolani School. This youth is now the right-hand man of the English company which is developing Fanning as a coal-station, it being on the route from Panama to the Orient. The Greigs lost the island some years ago, it going into the hands of a French expatriate, who sold out to the English company.

Since Bishop Restarick came to Honolulu four of the boys of the Greig family and two of the girls have been at the Cathedral schools. The little girl brought by David Greig is named Lita. She is eight years old and had never possessed a pair of shoes or stockings, nor had she ever seen a horse, much less an automobile, until her arrival in Honolulu. Her little brother, Jimmie, came up from Fanning, which is 1,000 miles to the south of Honolulu, two years ago. Lita can speak English, but her brother spoke nothing but Manaiki when he arrived, as his mother came from that island of the Cook group. The Manaiki people are Polynesians, and the language closely resembles that of Samoa and Hawaii, and the people of these groups can soon understand each other, the chief difference being in the consonants used.

The boy Jimmie, when he arrived, could only talk to his cousin, who also was at Iolani. He had never been

off a coral island, and mountains and large houses and city life were marvels to him. On going down the street with his cousin, a horse standing near the curb turned his head to look at him, and the little fellow fled into the lobby of an office building, afraid the horse was going to devour him. However, he soon felt at home, and in a few months could speak English remarkably well and now is in the third grade at school. He has almost lost the knowledge of the Manaiki tongue, as his uncle found the other day when he spoke to him.

Lita Greig was soon at home in the Priory playing with little girls of her own age and was quite content to stay. The day of her arrival the Bishop took her to an automobile standing outside the school and he asked her if she would like a ride in it. She asked what the thing was, and soon said that she would get in if the Bishop went with her. When it began to go she held tightly to his arm until it stopped. Little Lita will probably remain at the Priory until she is eighteen years old, trained in every way to be a useful, self-supporting woman. It is improbable that she will ever return to Fanning, but she may go to New Zealand where she has relatives.

ONE of the London daily papers recently printed a criticism of those who would at the present time send money out of the country for "the very problematic conversion of some far-off heathen." A correspondent very aptly points out that the War Office has just accepted the offer of the service of the Fijian troops. "The forefathers of these men," he goes on to say, "were cannibals until the missionaries managed to get a foothold on the island. Since then they have ascended in the scale of civilization until they are considered good enough to fight with the allies in France."



## AFTER MANY DAYS

By J. G. W.

The Editor has asked Dr. Watson to keep us informed concerning the splendid work of the American church in Paris. The following article is received just before going to press.

SIX months have gone since flags were unfurled and we first heard the tramp of regiments going to war; six months that have brought such woe to the world that one who lives in the midst of it dares not write about it lest the pity of it all unfit one for service; six months, which have wrought such a revealing of *character* in men and nations as the world has never seen before.

If you were here, you would know how great is the strain on daily life. Every one who helps is *tired*, just tired, body and brain, with the horror of the war. And yet the splendid courage of the women of France and Belgium is past all belief, and they are none of them untouched by sorrow and bereavement. We have been out in the country places, in the little villages, out where the fields are green and where old men and little boys are pruning the vineyards. The women are alone. Father, sons, husbands, friends—gone. Some are dead, some in prison, some not heard of for months, some in the trenches, and many go quite mad with the agonies they endure, and some lie ill in fever hospitals.

Do you wonder that those who serve here ask your prayers that strength and power may be given to make service possible while the need for the service exists?

You ask us to tell you, from time to time, about *conditions*, and with all our hearts we thank you for the privilege of the hearing you grant us. We have asked for things and they are given—not much at a time, but day by day as we need them—and every gift we send out goes marked.

### *“Loving Is Giving and Giving Is Life”*

Wrought out of the experiences of life one finds the above statement pre-eminently true in these times of stress. The name and the life of our American Church here in Paris is forever inwrought in the people's minds with the *Loving and Giving* which it has done and is doing.

“What does it give, and how and where,” you ask, “so that its name has become known and dear to many not of its own household?”

What?

Hospital supplies, old linen, bandages, dressing gowns, all sorts of clothing for convalescents; and it makes, as a gift, all the robes worn at the last by those who die at the American Ambulance:—long white robes of soft muslin, on each of which is sewn a cross of violet silk.

What?

Layettees for little new babies and cunning dresses and petticoats for little girls, all sorts of warm pretty things. Little boys' clothes of every sort and size. The plain jacket and chemises the peasant women wear, socks and warm shawls, soldiers' outfits and little pillows for the wounded on the trains.

You cannot imagine how many sorts of things it gives, and they are all well made, often very pretty. We choose always the prettiest colors possible, and whenever the gift is ready it does not make one ashamed to give it in Christ's name.

How do we give? Well, sometimes we send our gift and a flower by a gentle visitor; sometimes we give to those who come and ask; sometimes we send boxes by train; sometimes by automobile. This afternoon a lady

came and took away a warm gay dressing gown and knitted shoes, petticoats and other comforts, a bottle of wine and some candles to a French woman who was sick from hunger and cold, and who for weeks has gone to bed at dusk because she had neither fire nor light and could not get work.

Where do we send these things? To a hundred places, such as: the Netherlands Relief Society, 66 garments for women; Marquise M., who has a relief station, 250 garments; an American woman going home, some clothes for the steamer; M. Marre, for the refugees from Belgium at Moulins la Marche, Normandy; for an ambulance at a Belgian town and an orphanage containing 450 children at Etretat; 100 garments for homeless children and hospital supplies for Tours; 38 outfits for children at Fontainebleau; clothing for a soldier's wife and three children at Crevot (he is in the American Ambulance and he refused to eat on Christmas Day. After a time he told us that he could not because his wife and babies were homeless—driven out of Belgium three weeks before the last child was born. They had found refuge in Crevot, and there we sent them warm clothes).

Mrs. Mary Gladwin, the head of the American Red Cross Unit at Belgrade, is an old parishioner of the Rector of Holy Trinity Church in Paris and it was to her that our first gifts went. Since then we have sent our gifts each week in the boxes that go from the Servian Legation in Paris sent by Mme. Vesnicht, the wife of the Servian Minister to France.\*

\* It will be March before this article is in print, perhaps April, and gifts are long in coming. Gifts of money—even small gifts—are best of all, for they come quickly and with them we buy things. This helps manufacturers, merchant, clerk and steamstress, and nothing is wasted since we give the sort of clothing the people really need. Just now the docks at Havre are piled high with boxes and crates, and it is almost impossible to change conditions, for with the troops coming and going and so few dock laborers, things cannot be otherwise.

It is the great realities of life that hearts are hungry for now in this Old World. Honor, and with it home and homely things, and lives that dare to be simple. The feeling of *noblesse oblige* grows stronger daily, and in the hearts of countless hosts is the cry that we heard only two days ago from the lips of a woman of great place and responsibility. "We just reach out to God for help and we must not fail Him now—He never fails us."

In His Name and with your help the American Church sends its gifts.

A FEW months ago Dr. Faunce, president of Brown University, was speaking late one evening at Peeking to the students of the government schools of that great Chinese capital. For an hour they listened intently to his description of school and college life in America. Then a single lamp was lighted and a young man rose to make an announcement: "Three weeks ago," he said, "John R. Mott was here and told us that the Bible was the secret of Western power. All who wish to enroll in classes for Bible study will now have a chance to do so." Thereupon the students eagerly pressed forward, crowding one another, and struggling to be the first to enroll. Said Dr. Faunce, "Not one in twenty-five was a Christian, but all of them believed that the progress of Europe and America was somehow due to the Bible, and were determined to investigate for themselves. Then a Y. M. C. A. secretary," says Dr. Faunce, "turned to me in despair, saying: 'Where can we secure teachers for these men? The regular missionaries are busy with their own classes. The foreign residents will not aid. We are utterly helpless before this ever-growing demand.'"

PRESBYTERIANS have raised a fund of nearly a million dollars for improved educational work in China.



BIRD'S-EYE VIEW OF NUEVA GERONA, CAPITAL OF THE ISLE OF PINES

*In this important town we have no church, but worship in the building owned by the Methodists*

## HUSTLING WITH A HUSTLER ON THE ISLE OF PINES

*By Archdeacon Steel*

IT happened in this way: A letter came from the missionary priest in charge of the work on the Isle of Pines, asking the archdeacon to go over to grace the occasion of the opening of the new church at Santa Barbara. He went, he saw and he was conquered! If he did not know it before, he does now. There is nothing slow about that tight little island.

Let us make the trip together, and the story shall be told in the present tense.

First, then, the trolley from the Vedado where the archdeacon lives, three miles to the railroad station, through the broad streets of this beautiful suburb; one mile alongside the seashore, washed by the deep blue waters of the Gulf Stream, under the grassy slopes of Santa Clara Battery; past the leper hospital, and the little fisherman's bay protected by the small round tower of two centuries standing, and then through the congested

streets of the city. We read some of the street names and the signs on the shop fronts: the street of Virtues, of Concord, of Health, of Souls, of the Bishop, of the King's Lieutenant, of the Little Lamp, of Good Works, and of Bitterness. The shops bear all sorts of names; we are going so rapidly that only once in a while can we catch a glimpse of their names: *The Tree of Life, The Three Wise Men, the House of Peace*, and a bakery bearing the name *The Heart of Jesus!*

The station is fine, large, airy and open, and well-lighted. We see a lot of eager, anxious-eyed men and women, all Americans, looking half-distractedly about for some one to help them get their tickets, and arrange for their baggage, for they all are en route for the Isle of Pines. It is already dark and they are in a foreign land, know nothing of the language, and so are naturally very uneasy. We can help them, for we have made this trip

about sixty times, and are quite familiar with all the turns and bumps in the road to Batabanò, on the south coast, which is sometimes called the south port of Havana, where we take the beautiful little steamer across this part of the Caribbean Sea.

The train draws up alongside the boat at the dock, and we are soon aboard. Although having the courtesy of the boat we modestly hold back from the line of passengers until every one else has secured his berth, and we find to our great delight that some one has had the kindness to reserve a lower berth for us, although in the crowded condition we had expected only a "shake down."

We have a late dinner, as it is already nine o'clock, and we turn in at ten, hoping for a good night's rest; but we have counted without our host, for outside the door the eager voices of the immigrants rise and fall, discussing "navels," and "kings," "mandarins," and all sorts of citrus fruits; budding, planting, irrigation, fertilization, school facilities, and once in a long while even the word church is heard. All this is to the accompaniment of a wheezy, rusty-throated, squeaky graphophone, unwinding yards and yards of "Home, Sweet Home," "Dixie," "The Star-Spangled Banner," "Hesitation Waltz," and such ilk. The weary hours drag along, until two o'clock in the morning; we are just dropping off to sleep when our roommate comes in, awaking us so fully that we get no rest whatever.

At four o'clock the whistle announces that we are in the Jucaro River and nearing the landing for Santa Fe, our destination. We take our stand on the forward deck and watch the play of the searchlight as it falls on the low, mangrove-shrouded banks of the narrow river, lighting up the graceful lines of a crane, or the ungainly figure of a crocodile; and we note the phosphorescent gleams of the great fishes darting about in the

still waters of the calm river. Overhead, like a little window in heaven, flashes the glory of Venus, the bright and morning star, while the Southern Cross sinks low on the western horizon.

If you expect to find all the conditions primitive on the Isle of Pines, you will be agreeably or disagreeably disappointed, according to your desires. At the dock may be a few old-fashioned horses or mules, but they will be very few in number. There are half a dozen autos for passengers, and several auto trucks for freight, and I assure you that the island is very progressive.

A friend gives us a lift to the rectory at Santa Fe, six miles distant, where the missionary lives. He is not expecting us, because his letter directing us to land at Nueva Gerona, in another part of the island, failed to reach us. As we speed along through the jungle, we hear the occasional bellow of a crocodile, and unceasing rumble of the fiddling tree-toads, and we see the wonderful fire-flies three or four times as large as those of the United States, each with its three great lights, winding and twisting in and out as they weave their wonderful tracery of silver light among the vine and orchid-covered limbs and leaves of the forest trees in the jungle.

Six miles and ten minutes travel, and we are there. The house is dark, for it is not yet five o'clock, so we refrain from rousing the good man of the house, who needs all the rest he can obtain. It is very chilly and we pace to and fro until we hear sounds within, when we make our arrival known and receive a most cordial welcome from the missionary, his wife and three children. He has a comfortable home and the little chapel is next door.

Immediately after breakfast we two take the auto and make the trip of about 32 miles to Santa Barbara, attend to the placing for to-morrow's



CHURCH AND RECTORY AT SANTA FE

service of the piano in the new church, which has been lent to us for the occasion, make several calls, have luncheon, and return to Santa Fe in time for supper at the hotel, and a reception accorded to us in the evening.

Sunday morning dawns bright and clear, and we arise at 6:30. At 7:00 we start for Columbia, six miles distant, arriving at 7:20, for the road is not very good. There is a celebration and the archdeacon makes a short address. Then a quick grasping of the hands of the congregation of 18 at the side of the auto, and a whiz and a whir and we are at Nueva Gerona, eight miles away, in time for the second celebration before our breakfast. We have made the eight miles in just sixteen minutes. This congregation numbers about the same as that at Columbia. This service is held in the schoolhouse, which is owned by the Methodists, who allow us the use of the building. However, as they are now using the house every Sunday, we shall have to look for other quarters until we can build a church for ourselves. As Nueva Gerona is the capital of the island, it is a strategic point, and we should have had a church here long ago.

Now we have a real home breakfast of scrambled eggs and coffee, and of old-fashioned, yeast-risen, buckwheat

cakes. I wish that we might have time to do justice to them, but we are due at Santa Barbara, eighteen or twenty miles distant, at eleven, and it is already after ten o'clock. So we bolt and run for the auto and are off again. The road is very good most of the way, and as we speed along we stir up flocks of quail and turtle doves, and see among the branches of the royal palms chattering flocks of green and gold parrots. Did you know that most of the parrots in the United States have come from the Isle of Pines? I once came up to Havana in company with 1200 of them. You could hear their *conversation* three city squares away from the boat! It was equal to a "five o'clock tea."

As we fly along the beautiful road, we rarely see a horse-drawn vehicle, and on our arrival at the new church we are amazed at the rows of cars standing about the building. However, I must tell you that this great number of cars, while it indicates progress, does not indicate wealth; nor is it the case that all of the people whom you have seen to-day are members of our church; far from it. You should know that the distances on the island are great, and the cars are a necessity rather than a luxury, and if they add to the possibility of existence on the Isle of Pines they also add to the necessary cost of living.

The church is full of people who have come from all parts of the island. The service is hearty, and while there is no choir, and the singing is congregational, yet the two solos offered are indeed worthy of a cathedral service.

Another handshaking under the pines at the door, a rush for the auto, a quick spin of three or four miles to the house of a hospitable friend, where we have a bountiful luncheon to which we have not time to do justice, then another jump of twelve miles to McKinley, where we have another service in our own chapel among the pines, and the archdeacon delivers his fourth sermon for the day. A five-minute reception, and then for Santa Fe. It is now 4:15, and we are about 30 miles from the Jucaro dock where we are to take the boat on its return trip. Where the road permits we fly at the rate of fifty miles an hour, and it almost takes the breath away. We are just a mile away from Santa Fe where we are to have supper, when just as we have crossed a bridge, crack goes the front tire! We jump out of the car, snatch up our bag, say a hasty farewell to the missionary and start to walk, but up comes another car, and we are taken in again. This mile is but as the leap of a flea, and we have a light supper, and are off again for the dock, six miles away, and fifteen minutes in which to make it. Arriving, we find that the boat

has just left this dock and is on the other side of the river at the Columbia dock. We charter a skiff and carefully parting our hair in the middle and looking neither to the right nor to the left, we approach the steamer. But we are on the side from which a great stream of water is pouring out from the pumps. We just miss that stream. Had it struck our little skiff we should have had to swim for it in a river in which are crocodiles and sharks. However, we have passed around the bow, and now are safely aboard. In due time we present our credentials at the purser's window, but this time are informed that the best he can do for us is a small cot in the cabin. This affords us a place where we can stretch ourselves for the night, but it brings no sleep with it.

At 8:30 Monday morning we are back home, after a trip of six miles by trolley, sixty-four miles by rail, about one hundred fifty miles by auto, one reception, two services and two addresses together with fourteen miles of auto travel before breakfast, a third service and sermon before luncheon, a fourth service with sermon, and some thirty miles more to the dock, and in that time only about seven hours of sleep. It was a hustle from beginning to end.

Now it will interest you to know that the work described on the Isle of Pines is not extraordinary, but is the regular work of the missionary there; and that in addition to this work on Sunday and Saturday he is teaching in a day-school five days in the week and making calls after hours every day. It will further interest you to know that he has had to buy this second-hand car and to pay the cost of its running out of his slender salary. He is certainly a hustler, and is making things move on the Isle of Pines, where he has five stations, each with its faithful little band of people.



OUR NEW CHURCH AT COLUMBIA

# THE BISHOP OF HANKOW'S TENTH ANNIVERSARY

By Rev. S. H. Littell

WE have been commemorating our bishop's ten years of service, since his consecration in November, 1904. The occasion showed the splendid loyalty and remarkable unity of the Chinese and foreign members of the Mission staff, and gave opportunity to the Church in the district as a whole to express the unchanging respect and sincere admiration felt towards our beloved Father in God. Incidentally, it led us to review the events of the past decade; and to note—with surprise even to us—the progress in every department of the Church's work during this period.

Early on the Anniversary Day, Nov. 14th, Bishop Roots celebrated the Holy Communion in the cathedral, assisted by the archdeacon, Rev. L. T. Hu, rector of All Saints' Catechetical School, and the Rev. Y. T. Liao, assistant priests at the cathedral. Simultaneously the Holy Eucharist was offered in other cities of the district. At two o'clock a special service for all the Christians of Hankow, Wuchang and Hanyang brought to the cathedral a large number of the faithful, who sang the hymns and Te Deum in their own, indescribable way, under the hearty

and harmonious leadership of the choirs of the cathedral, St. John's and Boone University. Twenty-two priests and deacons,—more than half of them Chinese—were able to attend. The sermon was preached by the archdeacon, and a review of the ten years' work given by Mr. Littell. The chief marks of progress in the



Church may be repeated here (passing by the rapid awakening of the Chinese nation, before and after the overthrow of the Manchu Dynasty in 1911). Ten years ago there were six dioceses in China, now the number is eleven; of which the Church of England has founded seven, the American Church three and the Canadian Church

one. These dioceses are now bound together in the General Synod of the Chung Hua Sheng Kung Hui, "The Chinese Holy Catholic Church," organized in 1912; and have a membership of over 32,000 souls, of whom 1,600 are Chinese clergy and lay-workers. During these ten years the Church has opened no less than seven of the provincial capitals where we had no work before, and some hundreds of other cities, towns and villages. This is the first Chinese

Church in the country, and for once our conservative and undoubtedly slow-moving Communion has led the way in a notable manner.

Ten years ago the District of Hankow included the present District of Anking (which was created in 1910). Our district has now its own diocesan synod, with fully organized Boards of Education, Missions, etc. As a Diocese, missionary work has been opened and entirely supported at Shihnan, a city in the midst of a population estimated at a million souls, within Bishop Root's jurisdiction, although nine days' beyond Ichang our present most western station. The Board of Missions has bought land and buildings there with funds raised within the diocese, and also at Kingchow, in the midst of a thickly populated Manchu district. A list of all the new chapels and churches opened, of places where property has been secured in the decade, would be a bewildering string of twenty-nine names—of which Hsinchiensz may serve as a sample. But I would like to mention in particular the Trade School for Beggar Boys in Ichang; the newly acquired hospital property (for men's and woman's departments in Wuchang; the large new St. Hilda's School, just opened; the rapid and substantial development of Boone, in equipment no less than on efficient educational lines; the congregation of Chinese Christians, with a boy's school, received bodily from the American Lutheran Mission; a small group of Japanese who had been working on Congregational methods in Hankow, who asked to be admitted to the Church's fellowship; and finally, solid and commodious buildings for the Catechetical School which trains men for three dioceses; and for the Woman's Training School in Hankow.

Figures alone do not always convey accurate information, but those which follow indicate steady growth, especially when it is remembered that the

statistics for 1914 are for the Hankow district alone, while those of 1904 include the Anking District also:—

	1914	1904
	Hankow	Hankow & Anking
Baptisms during the year.....	536	368
Baptized members .....	5,560	3,300
Communicants (who actually communicated during the year)	1,600	1,058
Day schools, boys and girls....	63	33
Day scholars, boys and girls....	2,039	668
Boarding schools, boys and girls	15	4
Boarding scholars, boys and girls .....	1,036	251
Teachers, men and women....	143	49
Total contributions, Chinese and foreign .....	\$12,759	\$1,522.08

After the united service, the Boone band played, while the Christians assembled on the lawn for presentations to the Bishop. The foreign workers presented a gold diocesan seal ring; a vestment case; and a check to be used for books; the Chinese clergy gave a pastoral staff; while other gifts characteristic of China were presented by groups of people and individuals. At the end, the Bishop and Mrs. Root presented two large framed photographs of Bishop Ingle, the first Bishop of Hankow, to the Cathedral; and entertained the Chinese clergy and their families and all the foreign workers at tea.

It was a memorable day, and yet only partially expressed the appreciation and thankfulness of the Mission for the faithful and devoted service of our Bishop, for whom we pray many years of even greater and more fruitful labors in His Master's vineyard.

THE senior foreign secretary of the London Missionary Society, the Rev. Dr. R. Wardlaw Thompson, has retired from the work after thirty-three years of service. The wonderful progress which has marked the generation covered by Dr. Thompson's period of office was in no small measure due to his untiring energy in prosecuting the work of the society, together with his ability as a writer and speaker. Dr. Thompson is the chairman of the Congregational Union of England and Wales.





FORT YUKON FROM THE RIVER

## SIX YEARS AT FORT YUKON

*By Archdeacon Stuck*

IF it be true that it is only by its results that human effort may be judged, it is also true that the test is an exceedingly difficult one for human beings to apply. Indeed the talk about "working for results" is little more than the slang of the modern commercial "efficiency" cult, and is only immediately applicable to the crude vulgar result of tons of merchandise manufactured or sold. Work among human beings, work for the betterment of human beings, declines to be indexed and averaged, to be reduced to formulæ, to be "speeded up," to be expressed adequately in tables. Sometimes the effort to do this results in the most grotesque misrepresentation and perversion, which Walter Bagehot had in mind when he uttered his well-known epigram about the three grades of lies: plain lies, infernal lies—and statistics. Human beings are quite incalculable quantities. Two and two make four, it is true, but sometimes two men plus two men are equal to forty men; and sometimes equal to a good deal less than one man.

Moreover, to judge by results it is essentially necessary that the judge

be familiar with the *status quo ante*—and who can faithfully and fully recall the details of ten years ago? I find myself grown so accustomed to the better state of things amongst the Indians here at Fort Yukon, that I am surprised, and even mildly shocked, at turning up some old record or faded photograph with its indication of conditions no more than seven or eight years past. The older one grows, the more one realizes the folly of immature judgment, the more distrustful one becomes of hasty generalization, the less disposed to attach much importance to extemporaneous counsels of perfection.

Doubtless the patriarch Job, if he were in charge of a Yukon mission, would smile his wan smile (I am sure it must have been a wan smile) when tourists got off the steamboats and said, "Why don't you teach them to clean their houses?" and would explain that *comparatively* the cabins were models of spotless purity. Doubtless the prophet Moses would bow his meek head to the didactic newcomer who held forth upon the advantages that would accrue from truck-farming and chicken-raising,

and the imperative duty that lay upon the missions of instituting bath-houses, carpenters' shops and domestic science classes out of hand. But we missionaries, who are only common men and women grappling with tasks that sometimes seem to grow more difficult the more we understand them, find it not easy always to retain our patience and our meekness. I have even a recollection that Job broke forth once in a highly sarcastic reference to the great wisdom of his counsellors, and that Moses permitted himself, on an occasion, an irate exclamation about the sons of Levi.

One must work for results, of course, in the sense that one must use the methods that are calculated to produce the results we desire; but after all, the results are not in our hands.

All of which is an introduction to the statement that to judge of the six years' work that Dr. Grafton Burke has done at Fort Yukon involves a knowledge of Fort Yukon seven years ago. It is another case of the roads in the highlands of Scotland, of which some one wrote, "If you'd seen these roads before they were made, you'd hold up your hands and bless General Wade!"

There is no question that the place is improved in every way. A number of new cabins have been built and old ones torn down and enlarged. The standard of living in them has gone up. A recent census showed 45 cabins inhabited by 211 persons who make this place their home—which number is almost doubled at seasons like Christmas and Fourth of July—and the same inquisition disclosed the presence in the cabins of 50 bedsteads, 20 sewing-machines, 9 phonographs, 45 rifles and 70 shot-guns, and there were 16 fish wheels in operation last summer.

The prosperity of the place has depended, of course, largely on the sale of furs, and the recent landslide in

prices and the present complete demoralization of the fur trade owing to the European war has hit this people very hard. There is practically no sale at all for furs this winter.

There is no question, moreover, that the health of the place has very greatly improved during the six years' faithful labor of the medical missionary. Without hesitation he has gone wherever his services have been required, by whites or natives, whatever the distance or whatever the weather. I have known him called up at two in the morning to start immediately upon a 125-mile journey, at 40 or 50 degrees below zero; and to make the journey without any stop save for eating. On one such occasion he arrived just after the man had died, but on another just in time to save life.

But the work that has told most has been the steady, regular, daily work in the village. I find the vital statistics at Fort Yukon more encouraging than at any other point on the river of which we have figures; in 1912 there were 19 births and 11 deaths, and in 1913, 20 births and 14 deaths. At almost all the other points the deaths have exceeded the births. I do not attach too much importance to these figures; I do not exhibit them as statistics of "results," well knowing the difficulty in wandering Indian statistics of being sure that your successive figures cover always precisely the same population; and I know that it takes a series of years' figures to deduce any valuable conclusion from. But as they stand, and taken for what they are worth, they are encouraging. And there can be no question that the presence of a physician on the spot and the prompt application of the proper remedies at the outset of a sickness have saved many lives. The lectures which Dr. Burke was in the habit of giving, with anatomical and physiological charts, all carefully interpreted by our admirable interpreter, have been of much benefit—

especially to the young men and young women.

And now that the great lack of the village, indeed of the whole region—of a place where the sick may be properly taken care of and where surgical operations may properly be performed—is in course of supply by the hospital which next summer will be complete, we have grounds to look for a still greater improvement in the public health.

I doubt, however, if Dr. Burke's medical work has been his most valuable work at Fort Yukon. I think his greatest usefulness has been as Justice of the Peace. For there was a very difficult and evil situation that threatened to negative all effort for better things, in the character of some of the white men who resorted hither and made headquarters here. It is a long and sordid, and contentious story, and it shall not be told again now; though that it be not forgotten or fall permanently into the misrepresentation that the evil-disposed in Alaska have been so eager to make about it, I have prepared a narrative of the whole course of it, with the documents that appertain. Now that the work is done, and the high feeling has died down, and one of the chief conspirators turned state's evidence, I am willing myself to forget the campaign of vilification—the perjury, the bribery, and the whole scandalous proceedings here and at Fairbanks; certainly I am unwilling to set them forth in detail again now.

Never was man less disposed to accept the office of magistrate than Dr. Burke. Essentially a man of peace, with no legal knowledge or judicial experience, he had his hands already full of congenial work. But there was literally no one else who could be appointed, and if the drunkenness and debauchery that at times were rampant here, and grew worse and more shameless and defiant and violent, were to be checked, it was imperative

that a magistrate be appointed. So most reluctantly Dr. Burke took the office (it is virtually without emolument), and having taken it he set to work to do his duty in that state of life unto which it had pleased God to call him. Through good report and evil report he went steadily ahead, getting himself more and more disliked, rousing bitter animosities, but proceeding against the lawbreakers with vigor and persistence, until things came to a climax in the winter of 1913-14.

The work is done; I think there will never again be such a state of things at Fort Yukon as there used quite commonly to be. For though by the liberal use of money and the employ-



THE MISSIONARY PHYSICIAN AND HIS FAMILY

ment of the arts that certain members of the legal profession know so well how to employ when there is liberal use of money, the chief criminals were acquitted in the District Court of the felonies they were charged with, yet the lesson was once more learned that vice and drunkenness are "bad business"; that acquittals on such terms are almost as onerous as convictions; and that the law has an arm long enough and strong enough to reach the Arctic Circle and to render the traditional license, even of Fort Yukon, no longer safe or profitable. The hatred and obloquy and slander of which Dr. Burke became for awhile the object still echo on the Yukon; all this summer the packages of freight received at the mission were chalked over with ribaldry by the deck-hands of steamboats. But even before he went out on his long-deferred furlough last September, the tide had begun to turn, and some of those who had joined the popular cry against the missionary-magistrate had gone to him and expressed their regret for their mistake. The district judge, Frederick Fuller, and the district attorney, J. J. Crossley, had stood by him and supported his efforts, and the rancorous forces of evil, the liquor-selling interest and the lewd-living interest, had in turn attacked these gentlemen, and are even now strenuously endeavoring to secure the removal of the latter, partly in consequence of his support of Dr. Burke. It is astonishing what wide alliance and influences the evil forces of Alaskan life can command. They have succeeded in extorting from the Department of Justice a demand for Mr. Crossley's resignation, but he holds until the confirmation of his successor, and several United States senators, advised of the real animus of the movement, are resisting that confirmation at this writing.

One thing must yet be told, and it is the brightest and most encouraging

thing about the whole affair. The Indians stood loyally by Dr. Burke through all these troubles, almost to a man, in the face of much temptation to desert him. The village council was unwavering in its support, and has been a powerful agent on the side of sobriety and clean living. At one time the Indians were offered \$500 worth of grub for a potlach (that is, a great feast) if they would take some action antagonistic to the doctor and the mission, and they contemptuously refused. For these people have learned who are their true friends, and that vice and drunkenness are the two things that are threatening the survival of their race.

Dr. and Mrs. Murphy of Rhineland, Wisconsin, are taking the place of Dr. and Mrs. Burke this year, so that the work of the medical mission goes on without interruption, and the skill and experience of Dr. Murphy have already inspired general confidence in his ministrations.

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THE *London Guardian* of January 7th says: "It is gratifying to learn that the income during 1913-14 of fourteen groups of benevolent institutions increased by the splendid sum of £617,000 [considerably over \$3,000,000]. A very great deal more than half of the increase has been enjoyed by the Home and Foreign Missions, the income of which has gone up by more than £350,000. Almost another £200,000 of the increase has gone to hospitals and kindred institutions. Just upon eight millions and three-quarters was given to 722 organizations, yet the National Relief Fund has collected more than four millions and a quarter in five months, to say nothing of the huge aggregation of innumerable other War Funds."

*Should not this Christian generosity of our English brethren be a stimulating example to ourselves?*

# THE FORWARD MOVEMENT

## A QUESTIONNAIRE ON THE APPORTIONMENT

SOME interesting data has recently been obtained by the Apportionment Committee of the Diocese of Newark from rectors of churches and missions where the apportionment for last year was met or exceeded. Letters were sent out to sixty-three of the clergy, and each was asked to answer the following questions:

1. Do you use duplex envelopes, and if so what part of your total apportionment was collected through these envelopes?

2. What part through the Sunday-school Lenten Offering?

3. What part through local branch of the Woman's Auxiliary?

4. What part from individual subscriptions of substantial amount?

5. What part from a special offering?

6. What other means were employed?

Forty-one of the sixty-three clergy were kind enough to send in replies, and thirty-four of the forty-one used the duplex envelopes. Of the total amount received from the forty-one parishes and missions, forty-four per cent. came from the duplex envelopes, twenty-five per cent. from the Sunday-schools, nine per cent. from the Woman's Auxiliary, seven per cent. from individual subscriptions, ten per cent. from special offerings, and five per cent. from other means.

Some of the comments received were of interest. One of the answers to question six was: "Just common Christianity, and wherever this is employed the apportionment is met." What a comment on these churches that did not meet their apportionments! In one prominent church the holding of mission study

conferences of the educational department of the Woman's Auxiliary during the Lenten season for three successive years accounted for the development of interest and giving. The work of the men's committee and the increasing use of the duplex envelopes made the results possible. It might be well to mention that in several of the churches the duplex envelopes have only recently been introduced. In another prominent church pledges for the entire amount of the apportionment have been secured by an "every-member" canvass. In another large church the apportionment is considered as part of the church budget, and if the amount of the apportionment is not made up from the duplex envelopes alone, the balance is treated as an ordinary expense and paid out of the church treasury. In some cases special missionary envelopes are sent out from time to time. In others the apportionment is met out of the Easter Offering.

The weight of evidence seems to show that if there are any parishes and missions which have in the past been unable to meet their apportionment, and are not now using the duplex envelopes, the use of these envelopes is certainly deserving of a trial.

It is also worthy of notice that twenty-five per cent. of the amount collected in the churches reporting came from the Sunday-school Lenten Offering. Those Sunday-schools not using the Lenten boxes are certainly losing an opportunity to educate the children in giving to the support of missionary work, and are also losing the advantage of a considerable aid in making up the amount of their apportionment.

## THE EVERY MEMBER CANVASS AT GRACE CHURCH, PROVIDENCE

*By Professor Henry Barrett Huntington, of Brown University.*

GRACE CHURCH, Providence, R. I., through its rector and vestry, decided in October to conduct an Every Member Canvass as part of a general movement to increase the power of the parish. To this end a committee was appointed consisting of five members of the vestry and five other laymen, together with the rector, the senior warden, and the treasurers, *ex officio*, to make the necessary arrangements and to supervise the work.

As a busy downtown parish of 1,200 communicants, Grace Church draws its members not only from every ward of a city of over 200,000 inhabitants and more than ordinary territorial extent, but from several of the suburban districts as well. It was recognized that the task was one of considerable magnitude, such as few churches of our size had undertaken. The usual plan, therefore, was modified to suit local conditions and to utilize local opportunities. The canvass had of necessity to be unusually extensive in numbers and in territory, and yet it seemed imperative to conduct it wholly on the afternoon of one Sunday. A single direct object was set before the visitors; to explain to every member the change to the new duplex envelope system, whereby the giver would be stimulated to subscribe a definite weekly offering to "parish support" and to "missionary objects," of which diocesan, domestic and foreign missions are the chief.

A deficit in the running expenses and an increased apportionment for missions made it timely to bring the needs of the parish home forcibly to many members who were contributing indifferently or not at all, and to try to make all realize that the support of missions is as much a part of their

responsibility as the payment of the rector's salary.

In so large and varied a parish, with a corps of canvassers of different interests, it was felt that the best results would follow if the canvass was directed to this simple aim: To get every member who can to subscribe something for the two objects of missions and parish support. As the congregation had evidently valued the fact that their pledges were confidential with the rector, it was decided to subordinate the matter of the amount subscribed, leaving that to each person's liberality. As the rector said, "The chief thing is the interest and renewed loyalty."

The general committee organized late in October into two sub-committees; one on the organization of the canvass, the preparation of the visiting list, and its apportionment; the other, enlarged to fifteen, on the selection of the one hundred canvassers and their instruction in the details of the canvass. About 150 picked men were invited to supper nearly two weeks before the canvass. Each of the fifteen members of the committee was assigned nine men to bring to the supper. Half of the 150 accepted promptly, and a majority of the other half were in their places at the supper.

On this occasion the senior warden outlined the plan carefully and stated the facts that made the canvass a matter of information to the parish. Mr. John W. Wood gave a stirring statement of the plan as a means for arousing interest in missions and gave accounts of its success elsewhere. The Rev. Malcolm Taylor told of the actual workings in a neighboring city. The men were then asked to volunteer to attend a meeting of instruction on

the afternoon of the Sunday following, and to devote all the afternoon on Sunday, December 6th, to the canvass. Printed matter had been distributed, including the letter to be sent to every member of the parish, so that the plan was already taking clear shape in the minds of those present. The rector devoted his sermon at the morning service on the Sunday preceding the canvass to a simple and direct statement of the plan and what it meant to the parish and to missions, urging the cooperation of all in the successful carrying out of the plan. Thus the organization of fifty teams of two, each team provided with an automobile, was ultimately accomplished.

The Committee on Organization found it necessary to assign the parish geographically to the fifty teams. A large map was prepared, with dots for the houses to be visited. From this fifty small "route-maps," or schedules, were most carefully prepared, stating the course to be followed and the order in which the houses might best be visited. With this "route-map" were about fifteen family cards, bearing the names of each member of the family connected with the Church, and information as to whether the person was pewholder, present subscriber, member of the Sunday-school, and similar facts. The committee took the utmost pains to facilitate in every way the visiting, so that the teams could spend as much time as possible in the actual calling.

As a result the canvassers, meeting at 2 p. m. at the church, were mostly at their calls by 2:30, some were able to return for a second assignment, and by 7:00 o'clock all the visits planned had been made, the subscriptions in sealed envelopes addressed to the rector were in, and the reports endorsed on the family cards were ready for future use.

These reports covered all sorts of matters of importance to the work of

the parish—many had moved, several had married without the facts appearing on the records, some were listed under wrong names or initials, and some were sick or in need of visiting. Promising material was found for the Sunday-school, the choir, and the various organizations of the parish. All this material was turned over to a Follow-Up Committee, composed of men and women representing the different parish activities.

The canvass has been fruitful of results. There seems apparent a quickened parish life as manifested in attendance and interest in church and Sunday-school. There is undoubtedly a deeper sense of fellowship and loyalty from the participation of so many in a common cause. The desire to support missions and to learn of missionary activities has assuredly been fostered. These results are more far-reaching than the very decided increase in contributions to the parish support and to missions. New subscriptions have been secured from 250 persons, totalling over \$3,000. Old subscribers have increased their gifts with a deeper sense of their double responsibility to their parish and the missions of their Church. Grace Church expects to be enabled to more than meet its apportionment of \$3,000, which includes the twenty-five per cent. added this year, and hopes to have the deficit in its running expenses materially reduced.

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THE Rev. Dr. Gray, Educational Secretary of the Board of Missions, was recently elected dean of the adult mission study work at the conference of the Missionary Education Movement held at Silver Bay, N. Y. This important and responsible position has heretofore been held by Dr. T. H. P. Sailer of the Presbyterian Foreign Board.

## OUR LETTER BOX

*Intimate and Informal Messages from the Field*

Bishop Roots, writing from a river boat on the Yangtze, under date of December 5, 1914, says:

I AM on my way, beginning the longest journey I have yet taken in China—to Paoning, the see city of the diocese of West China, where Bishop Cassels is to consecrate the new pro-cathedral on Christmas Day, and I am to preach the consecration sermon—if I get there in time. If there were as good a railway all the way as there is between Hankow and Peking, the journey would occupy not more than two whole days, instead of two weeks or more from Hankow. As it is, I take the steamer—in this case the “Singer” people’s launch (Mr. Armstrong, Singer’s agent, being a personal friend) which saves me both time and money—from Hankow to Shasi and Ichang. From Ichang to Wauhsien, through the wonderful Yangtse gorges, I hope to get one of these new triumphs of modern steam watercraft, which will take me in one or two days (instead of one to three weeks, which ordinary travel up the gorges require). From Wauhsien to Paoning is a ten days’ journey by sedan chair, overland. I hope my going may do something to strengthen the ties between the neighboring dioceses of West China and Hankow, and also develop more practical feeling and prayerful cooperation in our common life as members of the Chung Hua Sheng Kung Hui (Chinese Church).

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The following letter is from a parish in the Middle West:

THIS matter of the Lenten number of THE SPIRIT OF MISSIONS for the children to sell has raised a perfect storm of action in St. Alban’s. You never saw such enthusiasm as was manifested at Sunday-school, and my second order of 100 copies went

in a very few moments, and I have already half of the money back. Some of the kiddies brought money for copies sold which they had to deliver from to-day’s distribution as last week’s order was not half enough.

✽

BISHOP BILLER of South Dakota sends us the following delightful letter from the women of one of his Indian chapels. It certainly should serve as a stimulus to the generosity of us all:

Calvary Chapel,  
Okreeck, S. D., Feb. 4, 1915.

Our dear Bishop:

We heard the war in—across the ocean while the men fighting for thur right thir wives and children suffur at home and widous and orphens so we the women got up at basket social and made \$21.45 after we prayed for them and over the money we diced to send you the money for you to help them way you think best we the Calvary Chapele women sociaty we all shake your hand through our Good saviour.

from women sociaty  
PRES. MRS. PHOEBE ROSS  
SECT. MISS MINNIE NITE-PIPE

✽

One of our energetic missionaries in the district of Hankow writes concerning an urgent need which no doubt could easily be supplied by some one of our readers. Here is what she says:

I VERY much want a good magic lantern to use in my work with the women and children, and some slides on the life of Christ to go with it. Could you put a notice to this effect in THE SPIRIT OF MISSIONS? It will have to be a lantern not dependent upon electricity. I know that the old-fashioned lantern is very little used at home now and it may be that some parish has a good one in stock which is no longer needed, and that they might be willing to pass it on to one who will keep it in almost constant use.



One of our workers in Porto Rico writes concerning their Christmas:

IF there is one thing a Porto Rican loves above all others it is a *fiesta*. If the children are offered an opportunity to join the religious processions of the Spanish Catholic Church that pass through the streets, when they may be little angels and wear wings, they are supremely happy. Our own less public fiestas no doubt seem rather tame in comparison, yet there are those who have been made truly happy by taking part in them.

At Christmas time there was joy all over the island in our various missions. Generous boxes arrived in time from Juniors and Woman's Auxiliaries in the states. In Ponce, the box always comes from Pittsburgh, and bountifully provides for every one, old and young. There were three festivals besides the Christmas services. The grown colored folk assembled in the kindergarten room Wednesday evening before Christmas. The tree was decorated and lighted, the room festooned with Christmas chain and bells, and the church organ had been brought over for the festivals. Some American friends gave a concert on their victrola, which was highly enjoyed. It included Trinity chimes, church hymns, band music, plantation songs—all listened to with enthusiasm. After the concert all joined in singing the Christmas hymns. The gifts were then distributed, carefully done up in new paper with Christmas card attached, and all went home to their dull round of daily toil with the memory of a cheery evening.

Thursday morning the children of the kindergarten had their happy time. Their songs are in both Spanish and English and they love to sing. A beautiful young señorita told them in Spanish the story of "How the Chimes Came to Ring," and it was told with all the superlatives and gestures that make their own tales so fascinating. The tree had nothing on it that the

children themselves had not made, the only bright ornaments being walnuts that they had gilded. Gifts for parents were distributed to those present, then from behind the scenes came their own share from the box. It was a wonderful day.

In the evening the boys and girls of the Sunday-school had their party. As they love to recite, a program was arranged for them. They recited the story of the first Christmas in Spanish from the Bible, in seven recitations. In their proper places were sung by all the Magnificat, Nunc Dimittis, "Holy Night," in Spanish, and "We Three Kings" and "O, Little Town of Bethlehem," in English. The program was well and reverently given, then all joined in singing other Christmas hymns. Games followed, a crowd gathered in doors and windows, the band played in a nearby park and they had a Merry Christmas indeed.

Next morning a few came to sing Christmas carols before daylight under the windows of our new rector, afterwards all attending the early celebration.

In San Juan the two parishes and three small missions shared the same tree, which was borne from one to another. The growing Sunday-school of American children mostly, at St. John Baptist, sang the beautiful carol service arranged by the Young Churchman Company. For days afterward the children could be heard singing the carols while at play and were even heard bursting forth Sunday morning in the street cars.

At Manati perhaps they had the happiest time of all, for the new chapel in process of erection was near enough completion to admit the people for their Christmas festival in Spanish. The one hundred and twenty children of the Sunday-school were provided for by those who have organized the mission and built the chapel.

## NEWS AND NOTES

EVIDENTLY the story of St. Luke's Hospital, Tokyo, is laying hold upon the hearts and imaginations of many Church people. Meetings in drawing-rooms and public halls have recently been held in Pittsburgh, Waterbury, Conn., Baltimore, New York and Philadelphia. The Middle West is also enlisting in the campaign to equip St. Luke's properly, and meetings are to be held in Chicago on March 17, in Cincinnati and in Cleveland in May, with other dates not yet decided upon.

At a drawing-room meeting in Philadelphia, the young women and girls gave a splendid demonstration of their missionary spirit by promising to give \$10,000 for the children's ward within the ensuing year. The Juniors and older girls are to have the children's ward as their special part in this great work. Twenty-five thousand dollars is needed to build the ward and it is earnestly hoped that every young girl in the Church may have a part in this gift.

When St. Luke's becomes a great international institution as proposed, will it remain a Christian hospital? Dr. Teusler, from his point of vantage on the field has no doubt of that. It will be even more Christian than at present, he declares. No Japanese, he says, think otherwise. His conviction is borne out by two recent experiences.

"A few days ago," he writes, "came a letter from a very successful and prominent physician in Nagoya, one of the leading men of the city, stating that he is a Christian, and if we can make use of him in the hospital he will move to Tokyo and start practice here, and *give* his service for a part of each day to the hospital. He believes a successful Christian hospital is the greatest agency one can employ to reach his people. A retired Sur-

geon-General of the Navy, one of the most popular men in his class and service, has offered to *give* a part of his time each day in the new dispensary, or wards, as we prefer. He sent word that he would like a certain number of the young navy doctors each year to have some postgraduate training in the new hospital, as he wished them to come under Christian influence. And so the story goes."

CANTON has forbidden slavery, and any slave-girl who applies to the police is received and educated. Those who can see are sent to the "Government School for Rescued Slave Girls," and at the urgent request of the former chief of police, Mr. Chan King Wah, the blind girls of the singing class were committed to the care of missionaries. A temporary mat shed was provided by the government for their shelter until a new permanent building was recently completed. This is known as the "Ching Sam" school and was built with money contributed by a wealthy Chinese gentleman.

WE regret exceedingly that by a printer's error in the Annual Tables of Contributions for 1913-14 the offerings from Ascension Parish in the City of Washington were printed one line too high in the table, thus crediting them to another church, and recording the Ascension Church as contributing nothing. The apportionment to the Church of the Ascension was \$1,397.41, and we received in offerings \$1,303.67. This is a remarkable increase from \$220 a year, contributed seven years ago.

THREE distinguished Field-Marschals, Lords Grenfell, Methuen, and the late Lord Roberts, a little while ago addressed a letter to British

army officers, having in mind the large number of officers who serve from time to time in non-Christian countries, such as Africa, India, and Egypt. The letter said:

"You will most certainly come into contact with the representatives of various Christian missionary societies, whose special work it is to show to non-Christian peoples the love of the Christ whom we profess to serve. We commend these missionaries to you as a body of men and women who are working helpfully with the government, and contributing to the elevation of the people in a way impossible to official action.

"Some object to Christian missions in ignorance of their real value. We would suggest that you will use all opportunities of making yourself personally acquainted with the work they are doing, and the character of the converts. Most missions will bear looking into, and we are convinced that if you will do this you will never afterwards condemn or belittle them."

IT will not surprise the many friends of the Rev. H. Percy Silver, of late secretary of the Missionary Department of the Southwest and now chaplain of the Military Academy at West Point, to hear of the really admirable work which he is doing at the post. Those familiar with the standards of the chaplaincy twenty years ago will be interested to hear of a Girls' Friendly Society with seventy-five members, classes in basketry and a troop of Boy Scouts, drawn from the families of officers and enlisted men. There is of course a prosperous Sunday-school, a picturesque feature of which is the fact that its teachers—with one exception, the head of the primary department, who is the wife of an officer—are drawn from the corps of cadets, including the football team. Mr. Silver has inaugurated several features in social Christian service never before deemed practicable, among them

a summer camp on the State reservation of Bear Mountain Park, where soldiers and their families can enjoy vacation outings. About three hundred individuals availed themselves of this opportunity last summer and the experiment was so successful that it will be repeated this year on a larger scale.

THE Church Peace Union at a meeting held on December 16th, decided to set aside a sum of several thousand dollars to begin at once the organizing of the churches of the world, working first in the neutral countries and Great Britain and Germany, as far as possible, into a permanent World Alliance of the Churches for Promoting International Friendship. A strong American Committee has already been named, and a committee of twelve has just been appointed from the British churches and has opened headquarters in London with J. Allen Baker, M.P., as Chairman, and the Rt. Hon. W. H. Dickinson, M.P., as Secretary. The Chairman of the American Group is Rev. William Pierson Merrill, D.D., and the Secretary is Rev. Frederick Lynch, D.D. Correspondence will immediately be begun with churches in the United States, inviting them to become members, as churches, of the Alliance. Thus the church will be the unit of membership rather than the individual.

A SUBSCRIBER is willing to donate to any library her files of THE SPIRIT OF MISSIONS for the last five years. Another file for three years back is also available from another source. Inquire of the Business Manager, 281 Fourth Avenue.

DR. DUNCAN MAIN, the foremost medical physician of the English Church in China, in speaking of the war and its effect upon missions

says: "We must just keep on praying, believing, and looking up; we must not forget that looking downward makes one dizzy, but looking up clears the brain, calms the heart, and then strength comes for every task and every emergency. 'God is in His Heaven—All's well.'" He had, just as his strength was giving way under the strain of his work, heard that another physician was coming to help him, but at the last moment a message arrived saying that this young doctor had gone to the front with the troops; at which Dr. Main writes: "I bless God that I am inured to difficulties and disappointments. Although sometimes cast down, am never really distressed or truly depressed, and my faith can smile through times of trouble, for difficulties are sent to us so that we may climb over them, and praise God for the grace that overcomes as we slide down on the other side of them."

**A**RCHDEACON STUCK, writing from Chandalar Village, near Fort Yukon, Alaska, in November, says:

"Enclosed I send you currency to the amount of \$26.00, which represents the value of an offering, mainly in mink skins and weasel skins, at a celebration of the Holy Communion at the Chandalar Village, about 60 miles from Fort Yukon. Please credit the amount to the Fort Yukon apportionment for General Missions."

Bishop Graves writes on December 7, 1914, from Shanghai:

**O**N November 29th I went to the parish of St. Peter's, Sinza, to institute the new Rector, Reverend D. M. Koeh. The service was the regular service of institution from the Prayer Book and this is the first time that it has ever been used in China. Indeed, at the last revision of the Prayer Book this service was not added because it seemed unlikely that there would be any occasion for its

use! The parish at Sinza will now support Mr. Koeh, paying his full salary as an English-educated priest, and relieving the Board of Missions of the payment of anything in the way of salary to him.

Bishop Biller writes from Sioux Falls under date of January 25th:

**I** AM happy to say that every one of the missions in South Dakota is now receiving the regular services of a clergyman, there being a larger staff of clergy than ever before in the history of the district.

**B**ISHOP FERGUSON of Liberia writes us of the death of the Rev. A. Foster March in Monrovia on October 20th. Formerly a teacher in Epiphany Hall, Cuttington, Mr. March had been for the last year a professor in Liberia College, Monrovia. While serving in that capacity he rendered valuable assistance as long as his health allowed in Trinity Memorial Church.

**N**EARLY twice as many student volunteers have gone out from the United States and Canada during the last four years as from the universities and colleges of all other Christian nations combined.

**T**HE Presbyterian Church in China is rapidly completing its organization, and it is expected that a General Assembly will be definitely established within two or three years.

**T**HE wardens and vestry of St. James, Goose Creek, S. C., a church founded by the S. P. G. in 1706, have sent through that society one hundred dollars to the Prince of Wales' fund.

**I**N North America forty thousand students are engaged in the investigation and discussion of missionary subjects, that number being enrolled in mission study classes.

# LIVES THAT HAVE HELPED

## VI. A GARDENER OF SOULS

*By Rev. R. Bland Mitchell*

### *I. The Garden*

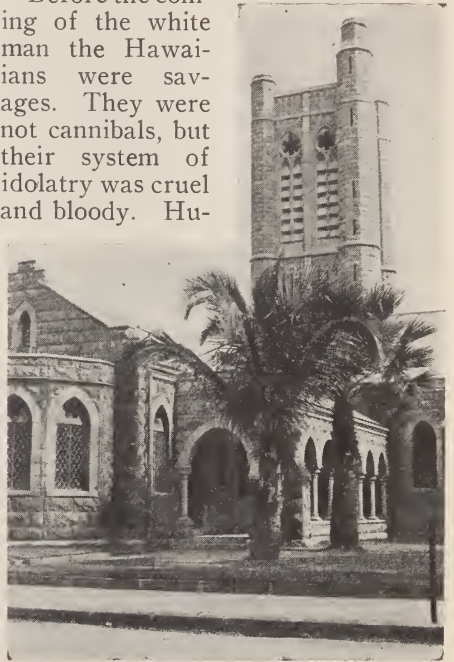
SET in the midst of the Pacific Ocean, six days' journey southwest of San Francisco, lies one of the garden spots of the world—the island empire of Hawaii. Towering palms and wide-spreading banyan trees, oleanders of every hue, crimson and purple bouganvilleas, "yellow sweetheart" vines and red hibiscus, with multitudes of other plants and flowers, clothe with beauty this island paradise, and shed their fragrance over a land of perpetual summer. The human flower-garden is equally variegated and picturesque. Hawaiians, Chinese, Japanese, Koreans, Samoans, Polynesians, Filipinos, Spaniards, Portuguese, Englishmen and Americans, clad in their native costumes, make brilliant the streets of Honolulu.

While the Spanish sea-rovers probably saw these islands not long after Columbus discovered America, the real discovery was made by Captain Cook, an English navigator, in 1777. On his second visit, in 1779, he very foolishly, like Herod of old, allowed himself to be proclaimed as a god and like Herod paid for his rashness with his life. The first Christian service held in the islands was the Church's burial office when Captain Cook's body was committed to the deep in Kealakekua Bay.

From the very beginning Churchmen were identified with the life of these brown people. In 1790 the natives massacred all of the crew of an American trading vessel except two. These two, both of them devout Churchmen, were John Young and Isaac Davis. The descendants of these men are among our loyal Church people to-day. John Young was the

grandfather of Queen Emma, who, with her husband, was instrumental in getting the English Church to send a Bishop to Hawaii. In 1792 Vancouver, a companion of Captain Cook, visited Hawaii. He was an earnest Churchman and tried to tell the warring natives about the God of Peace. He promised the people to ask the King of England to send them teachers of the true God. This, unfortunately, was not done for nearly seventy years. Yet shortly after this, the first Christian minister came, of his own accord, to the islands. He was a clergyman of the Church of England named Howell, and he lost no opportunity to convince King Kamehameha of the folly of idolatry, and the power, wisdom and goodness of God.

Before the coming of the white man the Hawaiians were savages. They were not cannibals, but their system of idolatry was cruel and bloody. Hu-



ST. ANDREW'S CATHEDRAL, HONOLULU.

man sacrifices were very common, and the bodies of men and pigs in layers were heaped up to propitiate the gods. The chiefs and priests could pronounce anything they pleased to be *tabu* (forbidden). Sometimes for days the people had to remain indoors without fire or light, refraining from work and speech, silence being enforced even on animals by tying their mouths up. The people found the *tabu* system intolerable, but were afraid to break it for fear of the gods. But the influence of the zealous Churchmen upon king and people was making itself felt, and when, in 1819, King Kamehameha I died, his widow arose in the presence of the new king and said, "Let us break the *tabu* and live as the white men do." This was done, and when the vengeance of the gods was not visited upon them the people joyfully destroyed their idols.

The Hawaiian people besought the Church of England to come, but she remained deaf to the appeal for still another half-century. In 1820 the American Congregationalists sent out missionaries, but the people would not allow them to land until John Young assured them that they would teach the same God of whom Vancouver had told them. Thus the first systematic work was done by Americans—though not by our Church.

It was not until 1861 that the Church of England sent out Bishop Staley to do the work for which Hawaiian kings, queens and people had pleaded. The first baptism was that of Queen Emma, and the first confirmations were the king and queen. Kamehameha IV had already translated the Prayer Book into Hawaiian before the bishop's arrival. Schools were at once established, and the corner-stone of the cathedral was laid. In 1870 Bishop Willis succeeded Bishop Staley and carried on his work; he also started the far-reaching work among the Chinese in 1887. He baptized Hawaii's last Queen, Liliuo-

kalani, who still lives in Honolulu near the Cathedral, and attends services there. In 1900 the Hawaiian Islands were annexed to the United States, and in 1902 the Church of England withdrew and turned this island garden over to the American Church.

## II. *The Gardener*

It was to an American of English birth that the work in Hawaii was committed after it became American territory. Henry Bond Restarick, consecrated Bishop of Honolulu in San Diego, California, in 1902, was born in Somersetshire, England, sixty years ago of devout Methodist parents. At eighteen he came to America and began teaching school in Iowa. While in the High School at Council Bluffs he made his home with the senior warden of St. Paul's Church, and in course of time was confirmed. One night, while on his way to church, God spoke to him through the lips of a friend, who asked him why he did not study for the ministry, and he soon entered upon theological training at Griswold College, Davenport, Iowa, where he was ordained priest in 1882. At this time, too, occurred his marriage to the devoted wife who has been through all these years an un-failing inspiration and an efficient partner in his work.

Immediately after his ordination Mr. Restarick accepted a call to San Diego, California, where he spent his whole ministry as rector of St. Paul's Church. San Diego was then a small, dull town of 2,000 inhabitants, and the church numbered but twenty-one communicants. As the city and country grew so did St. Paul's, and with his characteristic energy our gardener began planting in neighboring towns. There were always five or six missions under his charge, and the work, with St. Paul's parish as a center, grew so that three assistant priests and a corps of lay readers were necessary to carry it on. Five of these lay readers entered the ministry. This



BISHOP RESTARICK

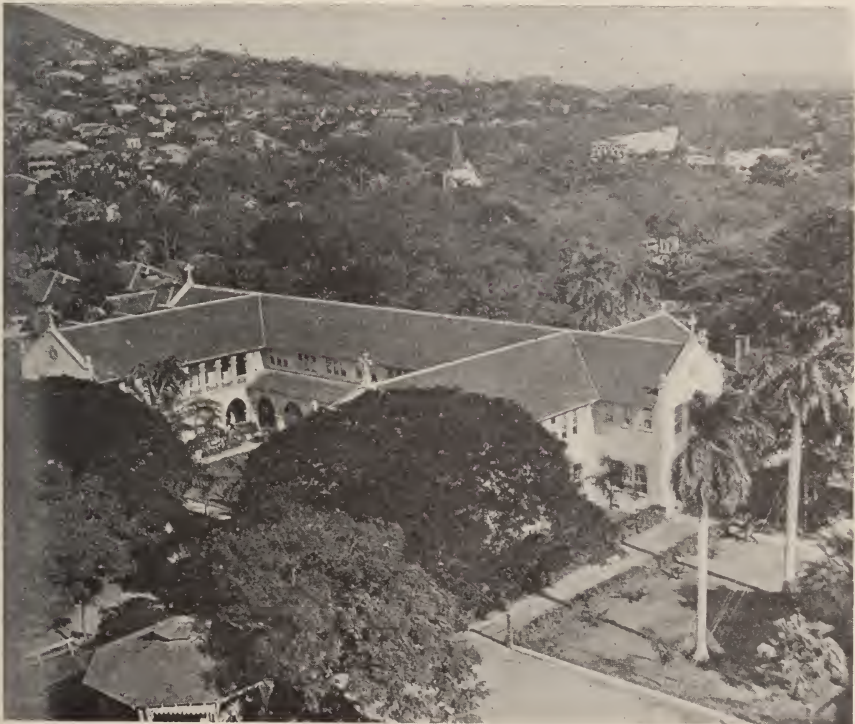
entire work was carried on without missionary aid, and when, in 1902, Bishop Restarick was sent on his apostolic mission to the mid-Pacific, there was no debt on any of the Church property under his care in California. To-day nearly 1,000 communicants are there, where in 1882 he found twenty-one. Truly, such

fruits were a prophecy of what was to be done in the island garden.

### III. *The Gardener's Planting*

Reaching Honolulu, the new bishop found the Church torn and weakened by political and other causes. The unfinished cathedral was in a very dilapidated condition, and the Priory and Iolani School were mere wrecks of time; there were in the island but nine parishes and missions, and nine clergy and 572 communicants.

The Bishop, being a wise gardener, determined that a seven-acre plot right in the heart of the city of Honolulu, was to be intensively cultivated. In its center stands the repaired, adorned and beautified St. Andrew's Cathedral, its tower dominating the city, and around this the gardener has placed a number of greenhouses—schools and churches—where many different kinds of plants are trained and nurtured



THE PRIORY SCHOOL

until they are strong enough to be transplanted to the large garden of the world.

St. Andrew's Priory, the school for Hawaiian girls, was a legacy from the English Church. Its new \$55,000 concrete building houses more than 100 girls and over fifty day pupils are in attendance. Here have been educated a very large number of Hawaiian women whose influence is felt throughout the islands. "A Priory girl" is known by her manners, dress and speech; "to disgrace the Priory" is the worst thing a girl can do. If you could see these girls in their white dresses and veils marching each morning into the cathedral there, you would understand this.

Then there is the Iolani School for boys, also in the Cathedral close. The house was the childhood home of General Armstrong, founder of Hampton Institute, Virginia. Boys of all nationalities make up this school. The writer has seen Hawaiian, Chinese, Japanese, Filipino and American boys all in the same class studying English text-books. Here day by day nearly 200 boys—differing in race but at one in Christ—are trained for service.

Christian education! This the schoolmaster gardener realizes that his plants need. Not merely to know the *facts* of civilization, but to know the *truths* of life—and Him who is the Truth. There are seven day schools and three night schools in various parts of Honolulu, and several afternoon schools also, containing over 800 children, most of whom are Orientals. In some instances the bishop, foreseeing the city's growth, planted schools and chapels where the city grew out to them. Such statesmanship has won the confidence and support of Christians of every name in Honolulu. The son of one of the old Congregational missionaries gave land for St. Mark's, and the people generally give generously to his every undertaking, with

the result that it is not necessary for him to call on the Board of Missions. The citizens of Honolulu support a trained nurse for dispensary work both at St. Mary's and St. Mark's, in each of which a thousand cases a month are treated.

The bishop's plan in this educational work is mainly to train for self-support and Christian citizenship. One half-Hawaiian boy, placed at the age of seventeen with an electric company, is now married and earning \$100 a month. Another is a wireless operator. Five Japanese and Koreans have become catechists; and so on. The same is true of the Priory girls. Many of them marry, of course, but for those earning their living the bishop has built the Cluett Home, on the Cathedral property, near the Priory. It accommodates twenty young women. Some of these are school teachers, some attend the Normal School, and others are engaged in various employments.

Another flourishing garden-spot is St. Elizabeth's Church and Parish House, in the former of which two congregations—Chinese and Korean—worship, while in the latter is conducted a day school for Chinese girls in the mornings and for Korean girls in the afternoon; also a large night school. St. Elizabeth's on a bright summer morning, when the fascinating little Chinese girls in their "trouser dresses" are busy at their books or playing under the palms and banana trees, is a sight worth going far to see. In their games and tasks—in spite of color and clothes—they speak the universal language of childhood, and make its supreme appeal.

Bishop Restarick was once asked what became of his boys and girls after they passed from under the influence and protection of the schools. His answer was that they seldom passed from under this influence; that only rarely was one of them lost sight of. An exemplification of this is the Chinese settlement around St.





ST. PETER'S CHURCH WITH THE CLUETT HOUSE IN THE FOREGROUND

Elizabeth's. In a lodging-house about twenty young unmarried men of the Chinese congregation live. But also there are twenty good, substantial cottages, which are rented at a moderate rate to Chinese Christian families. Here, with the bishop as a loving landlord, they live in a healthy, happy environment in sharp contrast with the miserable conditions in the Chinese quarter of the city. For cleanliness, order, taste, bright faces and a happy home life, I commend one of these cottages to you. Here, among a people freely drawing inspiration from all that is best in Western civilization, the Gospel is working modern miracles which cause us to thank God and take courage for the future of the Chinese people. Nearly 200 of these Christians have returned to China in the years since Bishop Restarick has been in Honolulu. Who can estimate how powerful a leaven they will be there?

Honolulu is a port of call for nearly all the steamship lines which ply the Pacific; which means that more and

more those men who "occupy their business in great waters" flock thither. For such the bishop has a Seaman's Institute—a cheery, attractive place, right on the water-front near the main dock. It has lodgings, reading-rooms and a chapel, and ministers to all sorts and conditions of men; many a man is kept from evil and helped to good by the work of this institution.

Bishop Restarick is himself a sailor. He makes his way hither and yon among the islands, planting the Church and developing a Christian civilization. On Maui, Hawaii, Kauai, as well as on Oahu—where Honolulu is situated—we have churches, chapels and congregations. There are in all seventeen clergy, aided by fifteen lay readers, ministering to congregations in which there are 1,800 communicants.

In all this the personal leadership and sympathetic human interest of the bishop are a controlling factor. He is one of the dominating influences upon the island. His tall, spare figure, clothed in white, is sure to be

seen on the dock when your boat arrives, and he will be one of the last to wave farewell as it departs. The loving personality of this gardener of souls is all-pervading. In spite of his cares, he yet finds time to know his plants intimately; he can tell you the detailed history of many of them; he is the legal guardian of numbers of them, who look to him for guidance and counsel in their every adventure in life; with quiet gentleness and earnest solicitude he moves among them, upifting, encouraging, strengthening them with his godly zeal. There is no busier, and I dare say no happier man than Bishop Restarick.

#### *IV. Some Fruits of the Garden*

This garden, like the good ground in the parable, has brought forth fruit many-fold. In these thirteen years the number of communicants has increased fourfold, while the value of the Church property has increased fivefold, being now over half a million dollars. Forty-four buildings have been erected—churches, parish houses, rectories, school buildings and settlement houses. And one of the fine things about this garden is that it is a self-fertilizer—a large part of the money for all the buildings, with all the money for the endowments, having been given in the Islands.

“By their fruits ye know them”—and thus is the work in our Hawaiian garden justified—fruits of lives devoted to the Master’s service. And some of these fruits are notable. Iolani School has sent out many Japanese and Korean catechists among their own people. One Korean who was at Iolani for nine years earning his way by work, is now at the Pacific Divinity School studying for Holy Orders, so that he may work among his fellows in Hawaii. Another boy, Tony Ahlo, became chief justice of the Hawaiian Republic.

Some years ago a Chinese girl of fifteen years was brought to the Bishop for protection. She had been

taught in a Church day school and had become a Christian. Her step-mother, a heathen, insisted on selling her as a slave to a heathen Chinese for \$250. Every womanly and Christian instinct in her revolted at such a life of degradation and misery, and she fled in the night to her sister, nine miles away. The sister agreed to pay half of the cost of her schooling if the Bishop would take her in charge. This girl will soon be a teacher earning a good living. In like manner has the bishop rescued many from lives of shame and trained them for lives of service. Three Priory girls have been trained as nurses, and three more are now in training at St. Luke’s Hospital, San Francisco.

A young Japanese girl was baptized last year. Although her parents were Buddhists they gave their consent. She entered with spirit into the Lenten offering for Missions, and as she was unable to give money, she made a most beautiful spray of artificial chrysanthemums; taking white linen, she dyed it the required colors and worked out every portion by hand in a beautiful manner. This was offered upon the altar at the Easter Sunday-school service, and later, on hearing the story, a visitor gave \$3 for the flowers. It is interesting to note that the Orientals are the largest givers among the Sunday-schools, St. Elizabeth’s having taken the first place for several years.

If you should go into St. Elizabeth’s Church, you would be struck by the many illuminated texts and beautiful banners. These were made by a man who wanted with all his heart and soul to be baptized, but could not because his heathen parents objected. Years of hopeful waiting brought their reward and he not only received baptism himself, but also brought his mother to the Church.

Three men who twelve years ago were Confucianists, have gone from St. Elizabeth’s to study for Holy Orders, and one of these is now a

priest working in San Francisco. Three men have become physicians. Several have come to universities in the United States. The writer knew one of these at college, and a more earnest, devout Christian was not in the university; incidentally he led his entire class in English. Nor is it unusual to find Chinese women from St. Elizabeth's in our American universities. Many of these men and women go back to China carrying Christ in their hearts, and the progressive spirit of Western civilization in their lives.

Thus does the seed sown by the head gardener in this flower-land of the Pacific spring into fruitage in far distant corners of the world. Valuable as are the exports of sugar, fruits and other products of the islands, the boys and girls and men

and women sent forth from our Christian institutions there are far more valuable to the Christian civilization of the future. Sun Yat Sen, who perhaps more than any other man was responsible for the revolution which changed China from a despotism to a modified republic, was trained in our school at Honolulu.

So out from this island center—this cross-roads of the Pacific as it has been called—radiates moral and spiritual influences which are potent for good; and here, day by day, as they go about their work, the bishop and his helpers have a suggestive example and a cheering vision of the day when all kindreds and nations and peoples and tongues shall come to worship before the King.

## “A GARDENER OF SOULS” IN CLASS WORK

### PREPARATION FOR THE LESSON

FOR this lesson send to the Literature Department, 281 Fourth Avenue, New York, for leaflet No. 1007, “The Crossroads of the Pacific.” This will give you much information about our Church work in Honolulu. See the article on “The Greigs of Fanning,” page 179 of this issue. Also consult the bishop's latest report. Any public library will contain general books on the Hawaiian Islands.

### THE FIRST FIVE MINUTES

Your best point of contact would perhaps be by means of the map to be found in the leaflet mentioned above. Show how the Hawaiian Islands are in fact the crossroads of the Pacific, or, as they have been called, “the half-way house to everywhere.” Call attention also to their added importance in view of the opening of the Panama Canal.

Probably none of your children can remember the Spanish war, but you could describe to them your own feelings when these distant islands became part of American territory.

### TEACHING THE LESSON

#### I. The Garden.

1. Tell some of the products of Hawaii

and why it is called a flower garden.

2. What do you know of the discovery and early history of the islands?
3. What part did Churchmen take in this?
4. Tell how the English Church began work there.

#### II. The Gardener.

1. Tell something of Bishop Restarick's early life.
2. Tell what he accomplished in Southern California.
3. Why do you think Bishop Restarick was especially adapted to the work in Honolulu?

#### III. The Gardener's Planting.

1. How did Bishop Restarick plan his work?
2. Tell something of his schools.
3. Tell something of his settlement and social work.
4. Wherein lies his power?

#### IV. Some Fruits of the Garden.

1. Tell in general what has been accomplished.
2. What have some of his boys done?
3. What have some of his girls done?
4. Why is the work in Honolulu specially important?

# NEW CHINA NOTES

## The Two Hundred Thousand Dollar Mark

Of the \$356,000 asked for in the China Equipment Fund there has been received thus far in cash and pledges something over \$212,000. This is a cause of great encouragement and thankfulness to the friends of Missions. Several of the most pressing needs have been, however, only partially met, and some have received no help whatever. The gifts have been mostly designated for objects in the dioceses of Shanghai and Hankow. Very little has been given specifically for the diocese of Anking. This is the least-equipped of the dioceses in China. It is much to be hoped that gifts will be received for its needs as specified in pamphlet 202.

## Notable Gifts for St. Mary's Hall

Of this general fund, the gifts aggregating the greatest amount for any one object has been received for St. Mary's Hall, Shanghai. Altogether, for this purpose, about \$58,000 has been given or pledged. This splendid response has been largely due to the zeal of the Woman's Auxiliary in response to Mrs. Ely's earnest appeals. The largest pledge for any object in the New-China Fund has been the recent noble promise of \$14,000 to erect a memorial building for the new St. Mary's. It is the wish of the donors that this building shall house the domestic science department, and that any other of the activities of the school, such as library, studios or class rooms, shall be located there as may be convenient. Such a gift will be of untold benefit to the Church's work in China. This gift to St. Mary's is made by a member of the Woman's Auxiliary of the diocese of Newark.

Another splendid gift for St. Mary's has been the infirmary, given by a member of the Auxiliary in New York City in memory of her children. This is to be built at a cost of \$3,000, and equipped by the donor.

## Land for the New St. Mary's

Word has reached us from China that a plot of ground consisting of ten acres,

at no great distance from St. John's University, has been purchased at a cost of \$26,000, as the site for the new St. Mary's Hall. It was at first thought that \$45,000 would be required to buy sufficient land for this purpose. Land in Shanghai is very expensive, and is being rapidly bought up for commercial and residential purposes. The recent opening of a new street has made the site acquired both accessible and desirable. It has been a cause of gratification that this great saving has been accomplished. There is now enough money on hand subscribed for the land to grade and wall the new property.

Another gift of \$1,000 has been promised from a Churchwoman in the diocese of Maryland towards the buildings.

## Substantial Help for the Church General Hospital, Wuchang

The new China Committee of the diocese of Massachusetts has determined to make the supplying of this great need the object of their work for the New China Fund. Already two splendid gifts have come in for this purpose—one of \$1,400 and the other of \$500. From West Virginia, there has been received a memorial of \$550 to be used to build and furnish three rooms in this hospital for the use of invalid missionaries.

## Trinity Church, Wuchang

The donor of the new building for St. Mary's, Shanghai, has already contributed \$2,250 toward the erection of Trinity Church, Wuchang. She has now asked for the privilege of supplying the money to erect the entire church.

\* \* \*

One of the laymen of the Church, a member of the Board of Missions, recently made five gifts of \$500 each to different special objects in the Church's missionary work. One of these was for the New China Fund.

\* \* \*

At a mass meeting held in Continental Hall, Washington, on February 18th, in the interests of general missions, gifts of \$3,000 were announced for the New China Fund, one of them being a memorial gift of \$2,000 from one individual.

# THE LITERATURE OF MISSIONS

## BOOKS RECEIVED

**Carranza and Mexico.** The Story of the Mexican Revolt. Carlo De Fornaro. Mitchell Kennerley, Publisher, 32 West Fifty-eighth Street, New York. Price \$1.25 net.

**The Preparation for the Passion.** A Study of the Incarnation and Virgin Birth of Our Lord, and of His Life from Bethlehem to Cana of Galilee. James S. Stone, D.D. Longmans, Green and Company, Fourth Avenue and Thirtieth Street, New York. Price \$2.00 net.

**The Book of Common Prayer, and Books Connected with Its Origin and Growth.** Catalogue of the collection of Josiah Henry Benton, LL.D. The Merry-mount Press, Boston, Mass.

**Golden Thoughts.** Archbishop Fenelon. H. M. Caldwell Company, 43 West Twenty-seventh Street, New York City.

## BOOK REVIEWS

**The Present World Situation.** John R. Mott. Student Volunteer Movement, 156 Fifth Avenue, New York. Price \$1.00 net.

Out of a wide knowledge and experience Dr. Mott speaks in this volume, which was written before the outbreak of the present war. The result of the conflict, however, has been only to deepen the conviction expressed in the pages, and to make stronger the call which is voiced there. Certainly his chapter on "The Need for Christian Statesmanship" has been greatly reinforced by recent events. Dr. Mott, who always speaks well and convincingly, has put very much of his best thought and observation into this little volume.

**Kiowa.** Isabel Crawford. Fleming H. Revell Company, 158 Fifth Avenue, New York. Price \$1.25 net.

This is a vital and vivid story of brave missionary work among blanket Indians. Miss Crawford says: "Splendid helpers, an iron constitution, Scotch determination, Irish nonsense, the Divine call, and the power of the Holy Spirit, are the elements that made for success." It is enough to say that all these elements are found in the book, and that this story of the planting of a Bap-

tist mission among the Kiowas has more of the Indian flavor than any book we remember to have seen. It justifies the statement of the Hon. Francis Leupp, late Commissioner of Indian Affairs, when he says: "Whoever wishes to learn how to reach the heart of the real Indian, can come to no better fountain of information and aspiration than Miss Crawford's book."

**Modern Religious Movements in India.** J. N. Farquhar, M.A. The Macmillan Company, 64-66 Fifth Avenue, New York. Price \$2.50 net.

This book deals with a subject of tremendous importance to every student of religion and missions. There are those who believe that India, the land of the mystics, will prove to be the mother of that type of spiritual thought which will dominate the world of the future. Whether or not a new religion is being made in India, it is at least certain that under the impact of the West, great changes are going on there, and the efforts of different sects and schools to accommodate their systems to the needs of modern times form a significant bit of history. The author of this book deals with the matter from this point of view. A sympathetic hearing is given to the old religions, and just account is taken of the various movements—political, social and religious—which are stirring in India to-day. This book should be of great value to every student of the world religions and missions. The complex questions involved in the religions of India are treated in a direct, simple and satisfactory way. The result is a readable book on a rather difficult subject.

**English Church Ways.** W. H. Frere, D.D. The Young Churchman Company, Milwaukee, Wis. Price \$1.00.

While not in any usual sense a missionary book, this little volume is the outcome of a missionary enterprise. Father Frere, of the Community of the Resurrection, delivered four lectures in Riga, a year ago, before an audience mainly Russian, interpreting to them the ideals and methods of the Anglican Communion. As an effort toward Church Unity and a succinct presentation of "English Church Ways," the volume will command the interest of its readers.

**Biographical Studies in Scottish Church History.** Anthony Mitchell, D.D. Young Churchman Company, Milwaukee, Wis. Price \$1.50.

Dr. Mitchell, Bishop of Aberdeen and Orkney, chose an interesting and vivid method for his series of the Hale Lectures, delivered in St. Paul's Church, Chicago, Illinois, in May of last year. He enshrines the story of Scottish Church History in certain biographies and sets forth some of the striking figures of the Scottish Church against the background of their day and age. Thus the Celtic period is illustrated by telling the story of St. Columba; the Roman influence is shown in St. Margaret; the Medieval, in Bishop Elphinstone of Aberdeen; the Covenanting, in Robert Leighton; and more recent times, in John Skinner and Bishop Dowden.

These lectures are discriminating and instructive; excellently done from a literary and scholastic point of view. They will familiarize many readers with hitherto unknown places and people, and will appeal particularly to American Churchman, because we draw one main stream of our Episcopal ancestry from the Scottish Church through our first Bishop, Seabury. This book would make excellent Lenten reading for individuals, guilds or auxiliaries.

**The Episcopal Church.** George Hodges, D.D., D.C.L., LL.D. The Macmillan Company, 66 Fifth Avenue, New York. Price \$1.25 net.

The Macmillan Company bring out under this title ten lectures which Dean Hodges offers to the younger clergy as suggestions in the preparation of persons for confirmation. These lectures on such topics as the Bible, the Prayer Book, the Sacraments, the Creed, the Church, etc., are written in Dean Hodges' direct and attractive style and should do much to stimulate and make more effective the confirmation lectures delivered by the clergy.

**T**HE Young Churchman Company issues "A Book of Offices"—that is, a book of prayers and services for occasions not provided for in the Book of Common Prayer. The authorization for this has been made at two successive General Conventions, and the Committee puts it forth in order that the Church may know what it intends to present to the next General Convention for adoption. It has long been felt that some authorized compilation of this kind would add greatly to the effectiveness of our Church work, and help to produce the

"flexibility" which is sometimes demanded, without trenching upon the place and influence of the Book of Common Prayer.

**T**HE Negro Year Book for 1914-15, an annual encyclopedia of the Negro, is published at Tuskegee Institute, Alabama. It is a remarkable compendium of information concerning Negroes in the United States—their history, progress, ideals and achievements. Its 400 pages are filled with information such as is nowhere else to be found in just this form. Price 25c.; by mail, 35c.

**A** COMMITTEE of the Foreign Missions Boards in North America has prepared a little handbook for the use of tourists in Latin-America. It presents in sixty pages statements concerning mission work with details as to services, etc. Travellers in Central and South America should possess themselves of it. It may be obtained free of charge by addressing the chairman of the Committee, Robert E. Speer, 156 Fifth Avenue, New York City, or at the following places: Mexico City, Havana and San Juan: Y. M. C. A.; Canal Zone: Union Church and Club Houses; Rio de Janeiro: Union Church and American Bible Society; Buenos Aires: Methodist Church and Y. M. C. A.; Valparaiso: Union Church and Y. M. C. A.; Lima: Evangelical Union Headquarters.

**T**HE vestry of St. Luke's Church, Ypsilanti, Michigan, have published a beautiful appreciation of their late rector, the Reverend Dr. William H. Gardam. This pamphlet of fifty pages embraces Dr. Gardam's last message to his congregation, together with words of appreciation from many friends, and memorial sermons preached after his death. As an example of the influence and power which a virile and consecrated priest of the Church may exercise in his community, the book is suggestive and reassuring.

**W**E have received from the Church Magazine Agency, Lamar, Missouri, a price-list of standard magazines and periodicals for the coming year. The combination offers which are made are attractive both in quality and price. The Rev. James Senior, who conducts the agency, is one of our clergy, and will be pleased at any time to give special quotations on all kinds of magazines and periodicals. Some of our readers may, no doubt, be glad to make use of this service.

# EDUCATIONAL DEPARTMENT

## Next Year's Study

For various reasons, we have decided to make 1915-1916 a year for general review. That is to say, in it we shall pause and recapitulate the following courses:

Conquest of the Continent (Domestic missions).

Japan Advancing—Whither? (Missions in Japan).

The Emergency in China (Missions in China).

The Social Results of Missions.

Some may feel disappointed at this announcement, but we beg them to remember that the Educational Department has to take many things into consideration and to believe that this plan has been made in the interests of all concerned. As an actual matter of fact, will not a review year force many of us to consider very seriously the question as to how far we have during the last two years endeavored continually to reach new material,—to bring into our classes those who have, as yet, remained on the outside.

It will be remembered that we had planned to make 1915-1916 Bible year, and that the Bishop of Pennsylvania was writing a text-book for us. Let no one imagine that that book has been abandoned. Far from it. Bishop Rhineland has it well under way and will teach a course in it at Silver Bay this summer. Those who wish to take this course had best make their applications early, as it is going to be a restricted course, admission being granted only to those who are nominated by Educational Secretaries of the various mission boards. The book itself, will be published during the course of the next year.

If the Educational Secretary were asked which of the courses he would specially recommend for review, he would say either the "Conquest of the Continent," or "Japan Advancing—Whither?" And yet circumstances differ so that it is not safe to indulge in generalities.

We are anxious to bring out another edition of the "Why and How" as soon as possible. This may be done during the coming summer, and if so it would be added to the possible courses for the coming year.

Also we are in hopes of having a new text-book from the Church Missions Publishing Co. on the Southern Mountaineer, by Dr. Whittaker of Knoxville, Tennessee.

## Volunteer Workers

The Educational Department has been fortunate in securing several volunteer workers, but many more are needed. The Librarian can keep any number of people busy at the following occupations: Pasting labels in books, cataloguing books, mounting photographs, making charts, binding pamphlets, general indexing and filing, and collecting material on various topics. Much of this work can be done out of the office.

## Exhibit Department

The demands upon the resources of the Exhibit Department are constantly increasing,—so much so that it is almost beyond our ability to meet them. If any one has costumes, charts, pictures or curios illustrative of the work or life in the mission fields, which he or she would like to make good use of, remember this very busy department. Everything received will be catalogued, indexed, loaned out, and made generally valuable to a large number of people. Some of our recent gifts, now ready to lend, are: a large map of the world; Alaskan dolls, bead work, costumes, etc.; three charts, and four Japanese dolls.

## REFERENCE MATERIAL FOR CLASSES

THE entire February issue of the Spirit of Missions was designed with a view to the study course of the year and practically every article contained available material. This is especially true of the following:

"There Was No Room" (China), p. 87.

A Christian Homemaker in Japan, p. 91.

Sailor Jack, p. 97. (This, being in story form, would be especially available for children.)

From Head-axe to Scalpel, p. 102. (This, too, can be used effectively with younger classes, as also the two following):

Children of the Arctic Circle, p. 109.

Christmas in the Fort Hall Mission House, p. 114.

For the Girls of China, p. 111.

From Slave-Boy to Schoolmaster, p. 125.

It will also be worth while for leaders of junior classes to inform themselves about the game of "Home," advertised on pages 132 and 133.

Copies of this February issue may be obtained in quantities for study-class work at special rates. Address the Business Manager, 281 Fourth Avenue, New York.

# MEETING OF THE BOARD OF MISSIONS

February 10, 1915

THE regular quarterly meeting of the Board began with the celebration of the Holy Communion at 9:30. The President was celebrant, but immediately after the service, on orders of his physician, he was not permitted to take part in the deliberations but left to take a rest cure in the South. Bishop Talbot of Bethlehem was elected chairman. The roll call showed thirty-four members present. Almost the entire session of the day was devoted to a consideration of the serious condition which the Board is facing. By way of safeguard it was voted

1. That a Committee be appointed to study carefully the engagements under the rules and report to the Board what changes, if any, seem desirable.

2. Keep all Lapsed Balances. On *no account* grant their use for any other purpose whatsoever.

3. Announce to the Church that the Reserve Deposits created for the purpose of providing a working fund for temporary needs, which must be returned, have been largely depleted, and that until the financial situation of the Board changes for the better, including a substantial restoration of the Reserve Funds, no advance in missionary operations can be made.

Together with this it was felt that constructive plans for immediate betterment of the financial situation should be sent out to the Church, and a Committee was appointed to take charge of the same and to have power to issue them. These plans, as stated elsewhere, involve personal gifts on the part of the members of the Board and other interested individuals, and also a request that every member of the Church at some time during Lent, or certainly by June 1st, shall give, in addition to all usual missionary offerings, one day's income.

The Board considered the recommendation of the Executive Commit-

tee with regard to the Clergy Pension System, and the following resolution was adopted:

*Resolved*, That the Board of Missions in loyal recognition of the legislation of General Convention expresses its readiness to make such appropriation as may be necessary on behalf of the clergy receiving stipends from the Board when the Pension System shall be put into operation by the Church.

The Committee which had under advisement the suggestion of raising a fund for the purchase of property and erecting of buildings in foreign fields, reported the conclusion that it is desirable to adhere to the present method rather than to attempt now to secure a fund for making additional purchases. The Board accepted the report of the Committee and approved its conclusion.

Out of the undesignated legacies set aside last year for equipment in the Continental Domestic field, \$2,000 was conditionally given to the Bishop of Western Nebraska to build a rectory at Scott's Bluff, in his district.

The Board heard addresses from the Rev. John W. Chapman, missionary at Alaska, and Provincial Secretaries Patton and Harding.

The President of the Board was instructed to send our congratulations to the English Missionary Societies on the splendid support given by the people to their Societies, as evidenced by the increase of their contributions during these months when the country has been involved in war.

The Board was entertained at luncheon by the New York delegates and the secretaries at the Missions House. After luncheon Mr. and Mrs. Pancoast of Philadelphia, who while travelling in the East visited our missionary posts there, gave a delightful stereopticon talk, the slides being from photographs taken by Mr. Pancoast himself.



# ANNOUNCEMENTS CONCERNING THE MISSIONARIES

## Anking

Miss A. J. Lowe, a U. O. worker returning to the U. S. on regular furlough, left Shanghai on the S.S. *Siberia* January 1st and arrived at New Bedford, Mass., February 2nd.

## Cuba

The Right Rev. Hiram A. Hulse sailed from New York on January 30th via the S.S. *Havana*, to take up his work as Bishop of Cuba, and arrived at his field on February 2nd.

Rev. David Bland, on regular furlough, reached New York January 16th.

## Hankow

Deaconess E. L. Ridgely left China on regular furlough on the S.S. *Siberia* on January 1st.

## Kyoto

Rev. Isaac Dooman arrived in New York on January 23rd, having left the field December 29th.

## Liberia

Miss S. E. Conway, U. O., worker on regular furlough, left England January 9th and arrived in New York via S.S. *St. Louis*, January 17th.

## Mexico

Archdeacon A. H. Mellen left New York January 18th by rail, en route to Mexico.

## Tokyo

Rev. F. C. Meredith, leaving his station on regular furlough, by way of Suez, arrived in New York on the S.S. *Lusitania* on January 23rd.

## MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

### Church Missions House Staff

The President and Secretaries of the Board are always ready to consider and, so far as possible, respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

### Secretaries of Provinces

I. Rev. G. W. Davenport, 984 Beacon Street, Newton Center, Mass.

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner Fifteenth and H Streets, N. W., Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. \_\_\_\_\_

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. Henry Eckel, Sr., 211 W. Market Street Warrensburg, Mo.

VIII. Rt. Rev. G. C. Hunting (acting), Reno, Nev.

BISHOP BREWER, of Montana, has very generously offered to give the Board of Missions three months, from about the middle of January to the middle of April, for speaking on behalf of the general missionary work of the Church. He will make no special appeals for Montana, or for any other field.

### Alaska

Rev. C. E. Betticher, Jr.

Miss O. D. Clark.

Rev. J. W. Chapman.

### China

Rev. Arthur M. Sherman.

### HANKOW

Dr. Mary V. Glenton.

Miss S. H. Higgins.

### SHANGHAI

Dr. W. H. Jefferys.

### Japan

### KYOTO

Rev. Isaac Dooman.

### Spokane

Rt. Rev. L. H. Wells, D.D.

### Work Among Indians

Mrs. Baird Sumner Cooper, of Wyoming. Address, The Covington, West Philadelphia.

### Work Among Negroes

Representing St. Paul's School, Lawrenceville, Va.; Archdeacon Russell, Lawrenceville, Va. Rev. Giles B. Cooke, Matthews Court House, Va. Mr. Alvin Russell, 5000 Woodland Avenue, Philadelphia, Pa.

Representing St. Augustine's School, Raleigh, N. C.: Rev. A. B. Hunter, Raleigh, N. C.

# THE WOMAN'S AUXILIARY

## TO THE BOARD OF MISSIONS

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### THREE MONTHS IN GUANTANAMO

*By Sarah W. Ashhurst, United Offering Missionary*

In October Miss Ashhurst returned to Cuba and was stationed at Guantanamo where the Rev. William Watson, formerly of Mexico City, is Priest in charge. These extracts from monthly letters give the first impressions of a woman worker in a new station. Guantanamo has been familiar to readers of the *SPIRIT OF MISSIONS* through the school and orphanage conducted there for many years through the interest and efforts of Mrs. Theodore Brooks, long a resident of the place, who began the work after the Spanish war, during which time she had been caring for orphaned and destitute children. This work, however, is now discontinued, and that described by Miss Ashhurst is directly connected with the Mission and under the episcopal oversight of the Bishop of Cuba.

**O**CTOBER 30, 1914: There is so much to tell I hardly know where to begin.

I am still in the hotel, which is a great disappointment to me as I long to be settled and to have my girls under my wing. Teresa and Mercedes are both with their God-mother still, and although they are with me every day, and Mercedes takes her lessons with me, I am exceedingly anxious to have them with me all the time. Mr. Watson would yield the rectory to us and move, for he wants a smaller house, but he simply cannot find anything, and we, too, can hardly find suitable quarters.

Guantanamo is a very different place from Havana or Santiago but I am going to like it, because there is such an endless opportunity for work. Mr. Watson wants me to devote myself to parish work, rather than to start a school just now, and we have already organized a woman's guild, to look after the altar first, and, later, to branch out in various directions, doing some Auxiliary work, too, I hope. Tomorrow afternoon I am going to start a sewing-school for the colored girls. (In fact, our whole congrega-

tion is colored, only five white, counting the girls and myself.) I hope to turn this sewing-school into a Junior Auxiliary. Of course, the people are awfully poor, and we can't give much, but it is more the idea of working for the Kingdom than anything that we can actually give, that will count, don't you think so? Isn't it better in a place like this, to have just one society for the women, doing some altar society work, etc., for their own church—which they have never been trained to do—and some work for the Auxiliary, rather than to start two societies at once? It seems so to me.

Teresa and Mercedes are going to help me in the sewing-school! Teresa has already taken the junior class in the Sunday-school, which we graded, the first Sunday I was here, into primary, junior and senior classes. We have forty-five in the school now, and I feel sure, with some modern methods of teaching, we can build it up even more. In my class I have sixteen girls ranging from twelve to seventeen years in age.

I wish there might be a parish house in the vacant lot back of the church, which belongs to us. A two-story building could include a parish

house with school rooms on the first floor, and a rectory on the second. We need a place for Sunday-school, meetings, etc., so sorely, and baths for our poor people. Imagine living in this climate, when the only time when you are really comfortable is when you are bathing, and having no bath, not even a shower, and most of the people have no means of bathing. The poor here live huddled up in courts as bad as our slums at home; the houses, of course, are only one story high.

We have a lovely church here, but with no proper furnishings—no font, no pulpit, not nearly enough chairs to seat the congregation, no organ (the old one is broken beyond repair, I am afraid), and altar so small you can hardly see it. Mr. Watson found a very old pair of cedar doors which he thinks can be made into a temporary altar, and he is full to overflowing of ideas by which we could improve things, only we have no money! The same old cry, isn't it? Never mind, we have *people*, and lots of them, and that is what we are after chiefly.

Mr. Watson is going to start Spanish services Sunday after next, as we find a good many Spanish-speaking people are coming to the English services. Later on, I will write again and tell you how the Spanish services succeed, and all about my house, when I finally succeed in getting one. This hotel is perfectly comfortable, and has very good meals, but it is too expensive for me to bring the girls here, and I must have them with me soon, even if I have to take an undesirable house, though a good neighborhood would be almost a necessity for the success of a school.

[When this letter came, the annual gift for a mission font from the Little Helpers was in hand, and one was immediately promised to All Saints', Guantanamo.]

*November 19, 1914:* Your letter was most welcome, and Mr. Watson and I are both more delighted than I can say about the font. Baptisms are quite frequent, and I know of several more babies who are to be baptized in the near future.

I have found a house just across the street from the rectory, and just around the corner from the church. In some ways we are very comfortable, only the house is too small, and the rent high, but it was the best I could do, and it means everything to be near the church. The front rooms are very nice, and now that I am settled—books in bookcases and pictures on the wall—it looks very pretty. The landlady has promised to give me two extra rooms at the back, now occupied by colored people, but which, by taking down a partition, can be added to this house. That will do for my school-rooms. I have already several applications to enter children whose parents are so anxious that they study in English. I hope to open the school December 1. Two little girls whose father is American are coming, and I hear of others. I am afraid my landlady will raise the rent to forty dollars a month, but I must have those extra rooms and hope it can be arranged somehow.

The sewing-school Saturday afternoons at the rectory has proved a great success. Last Saturday we had thirty-six children, and the seating capacity of the rectory was taxed to its utmost limit. When Mr. Watson came in he had to sit on the doorstep, there wasn't a chair in the house not occupied, and even a long box was used as a bench and one boy was sitting on the low kindergarten table! Mr. Watson had had two benches made by a carpenter, and there were about six children on each of them. This week I am having two more benches made. Not only do we have our own colored children, but all the children of the

neighborhood, white Cubans, are coming, and are perfectly fascinated, and it is in this way, and through the school, that we hope to build up a white Cuban congregation.

Last Sunday we had fifty-six scholars in Sunday-school, and we have sixty-four names on the roll, which is a larger number than ever before, I think, and new ones are crowding in every Sunday. I expect three new members to my senior class next Sunday! My cook, who is a Methodist, has asked if she can come, and yesterday when my class came to do their questions (each member of the class is making a book on our course of lessons on the Acts) and paste in their "Perry" pictures, she came in and did her work with the others. Wednesdays and Fridays the class comes here after school, from four to six o'clock, and Tuesdays Teresa's class comes to do their books. She has the junior class in the Sunday-school. My class varies from twelve years of age to grown women, but as the women know little more than the younger girls, this doesn't make much difference.

I am having a harder time with the women in trying to get them interested in the guild. A few women seem to take an interest in caring for the altar linen, and cutting flowers for the altar, and we are talking of getting up an entertainment for Christmas week, to earn money to get some benches. The past two Sunday nights in some cases two have had to sit on a chair.

Two friends of Teresa's, grown girls, are taking private lessons from her in the afternoon and evening, so she is not only making a little money for herself, but doing a real kindness to those girls. Mercedes is my faithful companion going to market, and when I go visiting she pilots me, as she knows the streets so much better than I do yet, this being her native town.

Apart from the Church and its

work, the two things here that have struck me most forcibly are the prevailing cruelty to animals, and the terrible way in which death is regarded in this country. Just one example of each. The other day after an especially heavy rain, the street in front of us was unusually muddy and a large cart full of grass for sale was stuck in front of my house in a terribly deep rut. It had three mules, and each mule's back was literally raw and bleeding. I fancied I could almost see the bone exposed, and still the man and boy who were driving flogged and flogged those mules, though they were covered with sores. I went out and scolded at the man, but what could I do? There seems to be no law against any cruelty to any animal. It made me fairly sick and blazing with anger, but I was helpless. Finally a man on horseback, passing, hitched his horse in front of the mules, and together they pulled the wagon out of the rut.

Then, not long ago, my landlady lost a baby of about two years old, of spinal meningitis. After days and days of intense suffering and convulsions you would have thought they would have been thankful that God had taken the little one home, but, instead of that, the mother carried on as if it were her only son. For about a week after, she had hysterics for several hours each day. The night after the poor baby died, all the family, including the seven other children and their friends, crowded into the house, and watched all night—not a silent watch, they all talked at the top of their lungs, so that we next door, could not sleep at all. The house has to remain closed for fifteen days, and the mother cannot go outside during that time. Imagine, in this climate, shutting up a house for two weeks. Then she will be swathed in black for a year at least. White ought to be mourning in this country.

Opportunities for work seem to be opening on every hand, not only the Jamaican children, but the little neighbors who come flocking into the house here to be amused, bringing me flowers nearly every day. Last Sunday morning, four of them were here, between services, Teresa taught them in Spanish, the same lesson, Noah and the ark, which she was going to teach in English in the afternoon. I have the most fascinating linen, colored picture book of the ark, which we used as a "point of contact"—and very realistic illustration, too. Those children are not yet ready to come to Sunday-school, and they don't understand any English, but you can teach them anything in your house, and they will come gladly.

*December 10, 1914:* We started the little day school on December 1, with eight girls, one of them a light-colored girl, the others white Cubans. Two more came in this week, so we have ten girls already, not bad for the first two weeks, is it? We want to keep this school for the white Cubans, as a foundation for Spanish services for white people. The Sunday-school and sewing-school are growing rapidly. We now have eighty-four in the Sunday-school, and they show such enthusiasm it is most encouraging.

*February 3, 1915:* We are looking forward with the greatest joy to Bishop Hulse's visit to Guantanamo and to his influence and inspiration in our whole work on the Island.

I have never been so happy in the work in Cuba as I am here. While I am teaching day school, it is only in the morning, and being my own school, I can conduct it according to my own ideas. The ten children are in three classes. They are sadly neglected and backward children. Teresa helps me in the Spanish work, and I don't know what I should do

without her. Then my afternoons are free for parish work, visiting, classes, etc. The sewing-school in the rectory on Saturday afternoons continues to be very successful, from thirty to forty children present every Saturday. Our Sunday-school has grown wonderfully since I came, from forty to 125—the largest number they have ever had. We graded the Sunday-school, and have four classes. Teresa teaches the junior class, Mrs. Burton, a colored woman, the primary, and a very nice light-colored girl, who is cashier in a store here, has the beginners' class. Mr. Watson has a Bible class for men, and I have the senior class, girls from twelve years up to grown women, and four boys twelve and thirteen years of age. I only wish we had another teacher to take them, for I don't like having those four boys in my class of thirty girls.

We need a parish house so desperately. You can have no idea how very difficult it is to manage our Sunday-school in the church, all crowded in together, no place for maps or blackboards, or any of the things one needs so much. Then the sewing-school is hampered for lack of room. We sadly tax the seating capacity of the rectory, where we meet. Mr. Watson has given us two rooms for our little day school, as I had no place at all in this tiny house where I could hold school. He says we don't disturb him at all.

The church is in very good condition. Mr. Watson has already accomplished wonders in making the people reverent. When he came, no one knelt for the prayers, people wandered in at any time into the choir, into the chancel, and there were spittoons in the church! I notice the greatest improvement in reverence, and the attendance has grown very much. There have never before been so many at the services, and the average attendance at the 7 A. M. Communion Service on Sundays is ten.

## THE JANUARY CONFERENCE

**O**FFICERS from Connecticut, 2; Maryland, 1; Massachusetts, 1 (Junior); Newark, 4 (2 Juniors); New York, 7 (2 Juniors); Pennsylvania, 2; Tennessee, 1; Washington, 1 (Junior); met for the Conference of January 21.

Subjects of unusual interest were brought before them.

### *The Correspondence Course for Junior Leaders*

This was noted in the February SPIRIT OF MISSIONS. It is a series of lessons on the Junior Book, upon the principles and methods of the Junior Department, and is for the special benefit of those working with Juniors, who are unable to attend Diocesan Institutes, Provincial or Summer Conferences or the Triennial Study Classes.

Further inquiry about this course should be made of Miss Lindley.

### *Bishop Tucker's Call*

A recent letter from Bishop Tucker was presented. In this he writes as follows:

As to women needed, I think I applied for six. The places to be filled are as follows:

*Kanazawa* (West Coast), one.—It is absolutely necessary to have some one work with Miss Babcock. I am employing Miss Brooking for this temporarily, but must have some one by September. Miss Babcock's health is not good, and even if it were, no woman can stand the strain of this very heavy work.

*Wakayama*, two.—Unless an elderly woman, accustomed to Japan, can live alone.

*Toyama*, two.—A West Coast city, very isolated, trying climate, only two resident foreigners (Methodists), very important to put some one here, but must have two women together.

*Fukui*.—One foreign family here and foreigners of other missions, so that it is possible to have a lady live alone. Bad climate.

*Shiu* (Maidzuru District), West Coast naval station.—Fine opportunity among officers' and employees' wives. Isolated, bad climate.

*Otsu*, one.—Near Kyoto, and therefore possible for woman to live alone.

*St. Agnes' School*, one teacher (English and music).—Miss Guppy, who is employed in the field, is at present doing the English work, but we should have a permanent teacher and one who can take the music. If she had some experience in training Church people to sing, she could be of great assistance outside the school. I think this is one of the greatest needs in Japan, some one to train the various congregations of the district in music and singing.

*Nara*.—One to take the out-station work while Miss Laning takes that in the city.

*Yokkaichi*, two.—Less immediate.

You will see from the above that in asking for six I had in view only about one-half of our present needs.

In connection with this letter Deaconess Goodwin told of recent visits in the Middle West. She found most encouraging willingness in the girls she met to consider going to the field. There are two volunteers from the University of Chicago, one almost ready to go and the other with still a year's work to complete. There are three others who are wavering, but the obstacles to their going are not hopeless, and may be overcome in due course. There are twenty-eight thousand women in the State universities of the West, and the possibilities for work among them are tremendous. Such letters as that of Bishop Tucker will be a genuine revelation to these girls and to many of the workers among them, and we shall hope soon to have offers for work in this and other parts of the mission field.

The prayers of the Auxiliary are asked, that Bishop Tucker's call and the many others for workers in the missions of the Church may be speedily answered. If any one is interested and feels moved to undertake evangelistic or school work in Bishop McKim's Diocese, where Miss Heywood wants an associate in St. Margaret's and Miss Bristowe has long been awaiting a helper at Aomori, will she not write and make inquiry about these opportunities?

*Resolution from the Auxiliary of the Province of Sewanee*

A resolution sent to the conference from the Auxiliary meeting held in New Orleans in November was presented. This resolution suggested help for the Church of England missionary societies by individual gifts from members of the Woman's Auxiliary. In view of the encouraging reports received from these societies up to date, action in the matter was deferred until the Board of Missions might think it best to take action upon it.

*A Special Effort*

The War Message printed in the minutes of the December Conference had been reprinted and sent out in leaflet form. Among the many acknowledgments came the suggestion from the President of the West Virginia Branch, printed on Page 141 of the February number.

The conference was eager that something be done, feeling that concerted action at a specific brief time, devoted to prayer and effort, would bring in large results. A small amount from each individual member of the Auxiliary would mean an appreciable sum. A gift of real self-denial from each would mean an overflowing treasury. It was resolved to ask the Board of Missions at its meeting on February 11 to consider the advisability of setting forth a plan for a special missionary gift from the entire Church, in which the members of the Woman's Auxiliary might bear their share.

Mr. Wood then addressed the conference on "Our Missions in the Islands and Latin Countries."

*An Extra Session*

On the afternoon of January 21 a few officers (Maryland, 1; Massachusetts, 1 Junior; Michigan, 1 Junior; Newark, 4, 3 Juniors; New York, 5, 3 Juniors) met to consider the question of instituting a depart-

ment in the Woman's Auxiliary to be known as Section B, which department was suggested in the report presented by the Committee on Grading in the Junior Department at the time of the Triennial in 1913, in their fourth resolution, which reads:

That until 1916 the third section may include young women, but that after that date, all over twenty-one shall be graduated into Section B of the Woman's Auxiliary, provided such a section be formed.

The meeting was small and unrepresentative of the Auxiliary as a whole, and the Massachusetts officer was the only one who came with a message from the officers of the branch. Those who were present discussed the question with much interest and asked that it might be made the subject of the last conference of the season, on April 15.

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## FEBRUARY

ON February 18th officers assembled, from Connecticut, 2 (1 Junior); Long Island, 4; Newark, 1; New York, 4; Pennsylvania, 5; Western Massachusetts, 2; Western New York, 1, and visiting members from Alaska, Central New York, Liberia, Oregon and Washington.

Miss Lindley told of the enthusiasm among the Juniors, who have been asked to provide \$25,000 for the Children's Ward in St. Luke's Hospital, Tokyo, and this in addition to giving as much as last year—\$20,000—toward the Board's appropriations. In this plan the Juniors of Pennsylvania have taken the lead, forming a committee to raise \$10,000, and hoping for twice that sum.

Miss Tillotson spoke of her trip in the Southwest, and emphasized the general feeling she found there, that new workers are sorely needed. Money of course is needed also, but the first necessity is this new gift of life.

The Secretary asked that a committee be appointed to take into consideration a plan for the conferences of the

next season, and this committee, consisting of Miss Warren, Miss Flanders and Miss Alice Lindley of New York; Mrs. North, Mrs. Markoe and Miss Hubbard of Pennsylvania; Miss Benson of Long Island; Mrs. Danforth of Newark; Mrs. Phelps and Miss Schwartz of New Jersey, and Mrs. Tuckerman of Massachusetts, was so appointed, with Miss Grace Lindley acting as secretary, to report upon this subject at the March meeting. Concerning the present financial condition, the Secretary reported many encouraging facts. In addition to gifts mentioned in the War Message (see leaflet W. A. 21), the Wednesday Bible Class of New York has undertaken to build the women's wing in the new general hospital at Wuchang, and a group of men and women in Boston has undertaken to build the men's wing of the same hospital; one thousand dollars have been given by a Maryland woman for St. Mary's Hall, Shanghai; a thousand-dollar bill from an unknown giver within the last few days has been brought to the Treasurer's Department of the Board, for General Missions; another thousand dollars for the same purpose has come from an Auxiliary member of the Pennsylvania Branch and a large number of those at work in the Church Missions House have signed a paper agreeing to give a day's income before March 5 toward meeting the deficit. Miss Delafield also reported \$1,000 given through the New York Branch to St. Luke's Tokyo.

Miss Delafield also told of the Board meeting on February 11th, which she visited, and of the feeling that prevailed that, in view of the deficit, nothing new should be undertaken at this time. The replacing of the Reserve Fund was felt to be a crucial question, and to many members of the Church this Reserve Fund is an absolutely unknown quantity. If the members of the Woman's Auxiliary were clearly informed as to what this fund

is and where the Board stands in regard to it, Miss Delafield questioned if the Auxiliary would not make itself responsible for one hundred thousand dollars of this fund, observing some one day of self-denial for the purpose, thus giving encouragement to those upon whom the burden of responsibility most largely falls.

At its meeting, the Board appointed a Committee to consider the financial situation, and this Committee had had one meeting, and was to hold another on the afternoon of the day of the conference. As the Auxiliary, therefore, could not have the advantage of receiving their advice while the conference was in session, the Secretary of the Woman's Auxiliary offered the following resolution, which was adopted:

*Resolved:* That the officers assembled at the February conference recommend to the members of the Woman's Auxiliary that they aid the Board of Missions in its present financial plans, and that they make it an object of their daily intercessions, and especially during Holy Week, that the hearts of all Christ's people be softened and enlarged to a great and loving giving.

Miss Delafield then offered two resolutions which, with amendments, were discussed up to the time of the missionary talk, and afterwards till noonday prayers, for which the conference took a recess, resuming the discussion at their close.

These resolutions, as amended, offered by Miss Delafield, President of the New York Branch, were as follows:

*Resolved:* That the Woman's Auxiliary be asked to give at least fifty thousand dollars toward the effort now being made by the Board of Missions to relieve the Church of its present serious financial embarrassment in its missionary work; and for this purpose, Friday, April 23, 1915, be appointed a special day of self-denial.

*Resolved:* That a committee be appointed to take this message to the committee of the Board of Missions, and that said committee be empowered to act as may be deemed advisable.



Finally, these resolutions were unanimously adopted by a rising vote. This was not taken by dioceses, but all present were asked to vote, that the call to the Woman's Auxiliary might go out from officers and members alike. On this account the names of those voting are here given:

*Alaska*, Mrs. Chapman  
*Central New York*, Mrs. Lansing  
*Connecticut*, Miss Comstock  
*Long Island*, Miss Benson, Mrs. Peterman, Mrs. Winterwerb  
*Newark*, Mrs. Browning  
*New York*, Miss Delafield, Miss Warren, Mrs. Rushmore, Mrs. Littell, Deaconess Hyde  
*Oregon*, Mrs. Barker  
*Pennsylvania*, Miss Carryl, Mrs. North  
*Rhode Island*, Mrs. Hoppin  
*Washington*, Miss Barker  
*Western Massachusetts*. Mrs. Granger, Mrs. Heywood  
*Western New York*, Mrs. Woodward

The Committee appointed to take the message to the Committee of the Board of Missions were Miss Delafield of New York, Mrs. Browning of Newark and Miss Carryl of Pennsylvania, with the Secretary and Assistant Secretary of the Woman's Auxiliary.

At 2.30 o'clock this Committee brought the message to the Committee of the Board in session at the Church Missions House, and left it in their hands, with the understanding that they would consider it, and the hope that the Committee would formulate some plan in which the Woman's Auxiliary might have a share.

The members of the Woman's Auxiliary are therefore asked to watch carefully for every report of action taken by the Committee of the Board of Missions, and to act in accordance with the suggestions that shall come to them.

The missionary subject for the day's conference, "Africa and the American Negro," was presented in a paper, very carefully prepared, by the Rev. F. J. Clark, who was introduced to the conference by Miss Benson, President of the Long Island Branch.

## THE GIRLS' FRIENDLY AND MISSIONS

THROUGH the editor we have received a statement of the Girls' Friendly Society's work for missions during their last working year, and are glad to notice that the branches in forty different dioceses have contributed money or boxes or both to work in mission fields. Their interest is shown in missions both at home and abroad, and the total gifts amount to \$6,596.36 in boxes and \$4,778.20 in money. They report eight mission services held, 226 lectures on missions given and forty-two mission study classes conducted.

We are glad to report this work of women and girls under the leadership of Girls' Friendly officers and associates, and would be all the more happy if all such work for the General Missions of the Church might be considered as done by Girls' Friendly branches of the Woman's Auxiliary to the Board of Missions.

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## THE MARCH CONFERENCE

The March conference will be held on Thursday the 18th. 10 a. m., Holy Communion; 10.30 to 11, conference, with report of Committee on Next Year's Conferences. 11 to 11.30, the Rev. C. E. Betticher will speak on "Alaska." Prayers at noon.

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### FROM NORTH TEXAS

The President of the Branch writes:

The pledge of \$150. for Dr. Wassell, that was made at the annual meeting in the spring, is coming in in a most gratifying way. We do so little here through the summer that I did not expect to hear much from it till fall, but by October 12 half of it has gone to Mr. King and part of the other half is pledged. This is the first pledge of the kind that this district has undertaken, and I feel that we are taking our place very promptly, as it took us the first year or two as a district branch to get well started and organized.

## JUNIOR PAGE

### ST. LUKE'S HOSPITAL AND THE JUNIORS

EVERY diocesan president of the Junior Department has received a letter suggesting a big opportunity for the young people of the Church. Of course we all know about St. Luke's Hospital, Tokyo, and of course the Juniors want their part in the enterprise, so we have suggested that they shall build the Children's Ward, giving at least \$25,000 for it. This is a special, and must not interfere with the regular gifts. These gifts counting on the apportionment amounted last year to \$20,193.41. If we give the same this year and \$25,000 more for this special, we shall begin to give adequately. It is hoped that all organized Junior branches will take some part in this gift for St. Luke's, but it is still more hoped that this opportunity may be used to interest young people not already in the Junior Department. One way suggested is that twenty cities should form committees of young women which would undertake to get \$1,000 each for the ward. Other smaller cities can have committees to get lesser amounts.

Can we give the \$25,000? Yes, indeed, we can, if we all work in the spirit shown by the diocese of Pennsylvania. The following is from a Philadelphia paper:

#### PLAN HOSPITAL IN JAPAN

Meeting Here to Raise \$20,000 for Children's Ward in St. Luke's, Tokyo.

A meeting under the auspices of the Junior Auxiliary of Pennsylvania was held this afternoon at the house of Mrs. John Markoe, 1630 Locust Street. The speakers were Mrs. Charles R. Pancoast, who has just returned from a trip to the Orient, and the Right Rev. Philip M. Rhineland.

A plan was discussed for raising \$20,000 to build the Children's Ward of St. Luke's International Hospital, Tokyo. The committee in charge of this under-

taking proposes holding a number of entertainments for the benefit of the hospital in the near future, with possibly an out-of-door pageant in the Spring. This hospital surely appeals to all travelers in the Orient, which means to many Philadelphians. The Japanese Emperor has just given a large sum to the building fund of the new hospital from his private purse, a most unprecedented act. In view of this the American Council for the Hospital feels strongly that there should be no delay in raising the money needed. Lloyd Griscom, late Minister to Japan, is President of the Council. Among other members are George Wharton Pepper, Hamilton Wright Mabie, Seth Low and William Jay Schieffelin.

In further explanation Miss Hubbard writes:

The meeting at Mrs. Markoe's was under the Junior Auxiliary auspices, but many of the girls gathered there were not Juniors, but many young society girls of the Church whom we wanted to interest. It was a wonderful meeting! The girls were thrilled. Many wanted to promise \$20,000, the more conservative \$10,000 for St. Luke's. After much discussion among the girls a resolution was unanimously passed that the girls would assume \$10,000 for the Children's Ward, with the hope to raise \$20,000. We distributed cards at the meeting (one hundred and three or more girls were present and we have the names and parishes of all those who came.)

The committee meets with Miss Bayard to plan definite ways and means. Only a few promised to give definite sums that afternoon. They expect to raise it in all sorts of ways—missionary pageants given in country places in the Spring, a missionary dinner, talks with slides (Mrs. Pancoast offers this), all sorts of different things from now on and through the Summer. They give themselves to January 1, 1916, to raise it—almost a year. The secret of the interest, and I believe success, is that it is all the girls' doing, except the suggestion in the beginning, and a few by the way. The girls are really interested, and we are so glad. Mrs. Pancoast has cabled Dr. Tuesler a message from the girls, that they means to raise \$10,000 and hope to raise more, and an answer of thanks has come from him.

# ACKNOWLEDGMENT OF OFFERINGS

TO APPLY ON THE APPORTIONMENT AND AID  
THE BOARD IN MEETING ITS APPROPRIATION

Offerings are asked to sustain missions in thirty-two missionary districts in the United States, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba; in forty-three dioceses, including missions to the Indians and to the Negroes; to pay the salaries of thirty-one bishops, and stipends to 2,533 missionary workers, domestic and foreign; also two general missionaries to the Swedes and three missionaries among deaf mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all the remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from September 1st, 1914, to February 1st, 1915.

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1914-15	Amount received from September 1st, 1914, to Feb. 1st, 1915	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1914-15	Amount received from September 1st, 1914, to Feb. 1st, 1915
<b>PROVINCE I.</b>			<b>PROVINCE IV.</b>		
Connecticut .....	\$54,570	\$7,867.85	Alabama .....	\$ 7,269	\$ 430.36
Maine .....	4,752	1,132.97	Atlanta .....	5,205	1,389.46
Massachusetts .....	71,874	17,151.18	East Carolina .....	3,711	1,785.92
New Hampshire .....	5,736	712.62	Florida .....	4,545	957.71
Rhode Island .....	21,580	4,863.71	Georgia .....	4,416	523.71
Vermont .....	4,955	957.23	Kentucky .....	7,899	1,025.85
W. Massachusetts.....	14,192	3,023.29	Lexington .....	2,410	263.85
	\$177,659	\$35,708.85	Louisiana .....	8,226	870.79
			Mississippi .....	5,007	306.20
<b>PROVINCE II.</b>			North Carolina .....	6,181	780.22
Albany .....	\$25,920	\$3,579.93	South Carolina .....	8,098	1,173.56
Central New York.....	22,902	2,739.15	Tennessee .....	7,155	503.75
Long Island .....	62,159	7,066.27	Asheville .....	2,906	619.72
Newark .....	41,696	7,299.83	Southern Florida.....	1,934	67.00
New Jersey .....	23,853	5,046.69		\$74,962	\$10,698.10
New York .....	253,744	41,096.30			
W. New York.....	27,521	5,646.07			
Porto Rico.....	150	8.01			
	\$462,945	\$72,482.25	<b>PROVINCE V.</b>		
<b>PROVINCE III.</b>			Chicago .....	\$44,427	\$5,563.98
Bethlehem .....	\$17,353	\$2,973.03	Fond du Lac .....	8,574	454.78
Delaware .....	4,807	1,635.46	Indianapolis .....	4,315	356.71
Easton .....	2,605	250.89	Marquette .....	2,374	224.51
Eric .....	6,122	482.43	Michigan .....	16,091	2,554.81
Harrisburg .....	10,987	1,069.76	Michigan City .....	2,444	101.75
Maryland .....	30,263	7,191.24	Milwaukee .....	10,574	1,076.44
Pennsylvania .....	144,503	26,605.40	Ohio .....	25,081	2,082.86
Pittsburgh .....	22,027	6,555.02	Quincy .....	2,737	117.70
Southern Virginia.....	14,949	1,739.20	Southern Ohio.....	14,469	3,019.39
Virginia .....	14,089	2,312.83	Springfield .....	3,509	287.25
Washington .....	22,644	3,767.00	W. Michigan.....	6,455	1,173.20
W. Virginia.....	6,212	1,615.20		\$136,050	\$17,013.38
	\$296,561	\$56,197.46			

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1914-1915	Amount received from September 1st, 1914, to Feb. 1st, 1915	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1914-15	Amount received from September 1st, 1914, to Feb. 1st, 1915
PROVINCE VI.			PROVINCE VIII.		
Colorado .....	\$ 8,935	\$ 546.68	California .....	\$ 12,630	\$ 432.03
Duluth .....	3,287	389.40	Los Angeles.....	13,456	592.74
Iowa .....	8,343	384.38	Olympia .....	4,580	330.58
Minnesota .....	13,253	1,295.68	Oregon .....	3,947	233.71
Montana .....	4,532	606.00	Sacramento .....	2,302	176.26
Nebraska .....	4,109	181.69	Alaska .....	960	148.92
North Dakota .....	1,706	220.10	Arizona .....	958	154.82
South Dakota .....	3,300	193.94	Eastern Oregon.....	673	4.11
Western Colorado....	608	75.82	Honolulu .....	2,083	.....
Western Nebraska....	1,416	275.41	Idaho .....	1,841	233.04
Wyoming .....	1,805	97.38	Nevada .....	781	6.96
	\$51,294	\$4,266.48	San Joaquin.....	1,169	17.50
			Spokane .....	2,112	166.27
			Philippines .....	480	.....
			Utah .....	952	234.57
				\$48,924	\$ 2,731.51
PROVINCE VII.			Anking .....	\$ 192	.....
Arkansas .....	\$ 3,349	\$ 169.45	Brazil .....	240	\$ 4.71
Dallas .....	2,969	145.90	Canal Zone.....	192	13.40
Kansas .....	4,245	348.51	Cuba .....	807	25.00
Missouri .....	13,362	2,773.58	Haiti .....	.....	12.00
Texas .....	6,190	1,209.77	Hankow .....	240	.....
West Missouri .....	5,635	336.66	Kyoto .....	154	12.50
West Texas .....	3,390	251.00	Liberia .....	403	250.00
Eastern Oklahoma....	1,200	187.46	Mexico .....	403	.....
New Mexico .....	981	236.90	Shanghai .....	240	.....
North Texas .....	492	178.25	Tokyo .....	317	25.00
Oklahoma .....	1,118	99.40	European Chs.....	1,612	.....
Salina .....	812	135.93	Foreign Miscell.....	.....	309.74
	\$43,743	6,071.81		\$4,800	\$652.35
			Total.....	\$1,296,938	\$205,822.19

## OFFERINGS TO PAY APPROPRIATIONS

SOURCE	1915 TO FEBRUARY 1,	1914 TO FEBRUARY 1,	INCREASE	DECREASE
1. From congregations .....	\$150,989.80	\$163,066.90	.....	\$12,077.10
2. From individuals .....	22,146.96	19,770.75	\$2,376.21	.....
3. From Sunday-schools .....	3,992.75	4,598.36	.....	605.61
4. From Woman's Auxiliary.....	28,692.68	25,882.70	2,809.98	.....
5. From interest .....	45,382.14	40,980.48	4,401.66	.....
6. Miscellaneous items .....	2,306.70	3,349.27	.....	1,042.57
Total.....	\$253,511.03	\$257,648.46	.....	\$ 4,137.43
7. Woman's Aux. United Offering	30,000.00	30,000.00	.....	.....
Total.....	\$283,511.03	\$287,648.46	.....	\$ 4,137.43

## APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1ST, 1914, TO AUGUST 31ST, 1915

*Amount Needed for the Year*

1. To pay appropriations as made to date for the work at home and abroad.....	\$1,442,691.10
2. To replace Reserve Fund temporarily used for the current work.....	254,244.86
Total.....	\$1,696,935.96
Total receipts to date applicable on appropriations.....	283,511.03
Amount needed before August 31st, 1915.....	\$1,413,424.93

# MISSIONARY DISTRICTS AND THEIR BISHOPS

## I. AT HOME

- Alaska: Rt. Rev. Dr. Peter T. Rowe.  
Arizona: Rt. Rev. Dr. Julius W. Atwood.  
Asheville: Rt. Rev. Dr. Junius M. Horner.  
Eastern Oklahoma: Rt. Rev. Dr. Theodore P. Thurston.  
Eastern Oregon: Rt. Rev. Dr. Robert L. Paddock.  
Honolulu: Rt. Rev. Dr. Henry B. Restarick.  
Idaho: Rt. Rev. Dr. James B. Funsten.  
Nevada: Rt. Rev. Dr. George C. Hunting.  
New Mexico: Rt. Rev. Dr. Frederick B. Howden.  
North Dakota: Rt. Rev. Dr. J. Poyntz Tyler.  
North Texas: Rt. Rev. Dr. Edward A. Temple.  
Oklahoma: Rt. Rev. Dr. Francis K. Brooke.
- Porto Rico: Rt. Rev. Dr. Charles B. Colmore.  
Philippine Islands: Rt. Rev. Dr. Charles H. Brent.  
Salina: Rt. Rev. Dr. Sheldon M. Griswold.  
San Joaquin: Rt. Rev. Dr. Louis Childs Sanford.  
South Dakota: Rt. Rev. Dr. George Biller, Jr.  
Southern Florida: Rt. Rev. Dr. Cameron Mann.  
Spokane: Rt. Rev. Dr. Herman Page.  
Utah: Rt. Rev. Dr. Paul Jones.  
Western Colorado: Rt. Rev. Dr. Benjamin Brewster.  
Western Nebraska: Rt. Rev. Dr. George A. Beecher.  
Wyoming: Rt. Rev. Dr. Nathaniel S. Thomas.

Though not a missionary district the Panama Canal Zone has been placed under the care of the Rt. Rev. Dr. A. W. Knight

## II. ABROAD

- Anking: Rt. Rev. Dr. D. Trumbull Huntington.  
Brazil: Rt. Rev. Dr. Lucien L. Kinsolving.  
Cuba: Rt. Rev. Dr. Hiram R. Hulse.  
Hankow: Rt. Rev. Dr. Logan H. Roots.  
Haiti: Rt. Rev. Dr. Charles B. Colmore, in charge.
- Kyoto: Rt. Rev. Dr. H. St. George Tucker.  
Liberia: Rt. Rev. Dr. Samuel D. Ferguson.  
Mexico: Rt. Rev. Dr. Henry D. Aves.  
Shanghai: Rt. Rev. Dr. Frederick R. Graves.  
Tokyo: Rt. Rev. Dr. John McKim.

## IMPORTANT NOTES

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**T**HE Clergy are requested to notify "The Mailing Department, 281 Fourth Avenue, New York," of changes in their post-office addresses in order that the Board's publications may be correctly mailed to them.

### CONCERNING WILLS

**I**T is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: *I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society*.....If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," etc.

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